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Sword Against Black Magic & Evil Magicians

WAHID ABDUSSALAM BALI

SWORD AGAINST BLACK MAGIC & EVIL MAGICIANS

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To the late young Jihad, whose recent sudden demise has saddened the family and community in London. But, there is nothing we can do, except to reiterate what the prophet ﷺ said when he lost his son Ibrāhīm: "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Jihad! Indeed we are grieved by your separation." May Allah ﷻ count you among the youth of Paradise,

To my mother for her endless support,

To my father-in-law, Abdessalam Sebbar, for his encouragement,

To my wife, Nadia Sabar, for her moral support throughout the production of this work, and to my twin sons, Youssef and Yasser,

And finally, to every Muslim brother and sister who wish to know about and protect themselves from the evils of sorcery, and the evil eye.

The Translator's Introduction

All praise is due to Allah, we praise Him, seek His Support, Guidance and Forgiveness. We seek refuge in Allah ﷻ from the evils of our selves and from our misdeeds. He whom Allah ﷻ guides will never be misguided by anyone and he whom Allah misguides will never be guided by anyone. I testify that there is no God but Allah Alone, having no partner, and I testify that Muhammad is His Servant and Messenger. The truest discourse is the Qur'an, the most noble of traditions is the Prophet Muhammad's ﷺ, the most evil of things is their novelties, every novelty is a bid'a, every bid'a is a dhalala (act of misguidance) and every dhalala is in Fire.

We often hear about cases of lunacy, constant headaches and stomach aches, insomnia, lethargy, hearing voices, sexual inability, sterility, frigidity, shattered marriages, woman's continuous bleeding; and we often tend to have the undemanding answer that 'it is Allah ﷻ', or, as the ignorant would put it, 'it is nature.' Certainly, it is undisputable that anything in the Heavens and the Earth is managed by Allah ﷻ, but we should not discard that Allah ﷻ has also commanded us to consider the causes of events. It is high time that we stopped and considered for a moment that, besides normal causes, there is the evil force of Sihr, the Arabic equivalent to sorcery. The sorcerer and Satan work in partnership to provide an 'intent-to-harm service' to their client, in return for a mere pittance which they receive from those with weak personalities and from the wicked, who hold grudges against their Muslim brothers and sisters and who love to see them suffer under the effects of sorcery.

And while much of the literature on sorcery has been written in Arabic, there are only few translation works in English on the concept

of sorcery, but not as detailed as the present work. Therefore, la raison d'être of this translation is to enlighten the English reader of the concept of sorcery, its effects and the legitimate methods for its treatment. And since the methods of treatment consist of verses from the Qur'an and invocations which must only be recited in Arabic, I have provided transliterations for the non-Arabic speaking English reader to use for treatment.

Though my translation -in fact any translation- will never reach the quality of the original, I hope that it will at least serve the purpose of exposing the evils of sorcery to the Muslim English reader. Should it contain any errors, then that should only be attributable to me and the Satan, and should it be free of errors, then that should only be attributable to Allah ﷻ.

Chafik Abdelghani

24 July 2003, London

Chapter One: Definition of Sihr

Literal meaning of Sihr

- According to Al-Layth:

Sihr is an act which brings one closer to, and with the help, of Satan.

- According to Al-Azharī:

The basic meaning of *sihr* is to make something appear in a form other than its real one[1]

- According to Ibn Mandhūr:

When a *sāḥir* makes something false appear to be real, or makes something appear to people appear differently from its true form, it means that he has given an object a status other than its real one[2]

- Shamir reported on the authority of Ibn 'Ā'isha:

Arabs have given it the name *siḥr* because, it can transform good health into illness[3]

- According to Ibn Fāris[4]:

Some say that *siḥr* is to make what is false appear to be true.1

1 *Tahdhību Al-Lugha* (4/290)
2 *Lisāan Al-'Arab* (4/348), Beirut.
3 Ibid
4 *Maqāyīs Al-Lugha*, p :507.

- According to *Muḥīṭ al-Muḥīṭ*:

Siḥr is the presentation of an object in its best form, to the extent of tempting the viewer[2]

Technical meaning of Siḥr (according to Muslim tradition)

- According to Al-Fakhr Ar-rāzī:

According to Muslim tradition, *siḥr* is anything the cause of which is hidden, and which appears in a form other than its real one, with the intention to distort the reality of things and deceive [3]

- According to Ibn Qudāma Al-Maqdisī:

Siḥr is a set of *'uqad* (knots), *ruqā* (incantations), and words uttered or written, or carried out in such a way as to affect the body of the subject (*al-masḥūr*), his heart or mind, without even coming into contact with him/her. The reality of *siḥr* is that there are some types that can kill, cause one to fall ill, or act as an obstacle against a man having sexual intercourse with his wife. Other types can separate spouses, and can make them hate or love each other[4]

1 *Maqāyīs Al-Lugha*, verb : ر ح س (sahara) and *Al-Miṣbāḥ* (267), Al-Maktaba Al- *'Ilmiyya*, Beirut
2 *MuḥīṭAl-Muḥīṭ* (399), Beirut.
3 *Al-MiṣbāḥAl-Munīr*(268), Beirut
4 *Al-Mughnī*, (10/104).

- According to Ibn Al-Qayyim:

Siḥr consists of the effects of evil souls and the reaction of the resultant forces.[1]

Definition of Siḥr

Siḥr is an agreement set up between a *sāḥir* and a Satan, which stipulates that the *sāḥir* commit certain illegal or polytheistic acts, in return for the Satan's assistance and obedience in fulfilling the *saḥir*'s request.

Some Means adopted by As-Saḥara in order to come close to Satan

Some *saḥara* use the Qur'ān as footwear to go to the toilet. Some write some Qur'ānic verses with filth. Some write them using menses discharge. Some write them under their feet. Some anagrammatise (writing in reverse) the *Opening* Chapter (*Al-Fātiḥa*) of the Qur'ān. Some perform *ṣalāt* without *wuḍū'*. Some remain in a state of *janāba*. Some sacrifice animals to Satan, without initiating the slaughter with the words: In the Name of Allah, Most Merciful, Most Beneficent (*Bismillah ar-raḥmāni ar-raḥīm*), and place the carcass at a location specified by the Satan. Some of them speak to planets and prostrate to them, instead of prostrating to Allah. Some of them commit incest (with their mothers or daughters). Others, write incantations in a non-Arabic language, carrying overtones of

1 *Zāad Al-Ma'āḍ* (4/126)

kufr (disbelief).

From this standpoint, it is clear that al-*Jinn* do not assist the *sāḥir* without something in return, and the greater the *sāḥir*'s disbelief is, the more obedient the Satan is to him and the faster in executing his orders. However, if the *sāḥir* abstains from committing acts of disbelief, as instructed by Satan, the latter will stop executing the *sāḥir*'s orders.

The *sāḥir* and the Satan are, therefore, two accomplices in disobeying Allah ﷻ. A look at the face of *sāḥir* will confirm what I have said about him; the darkness of *kufr* covers his face like a black cloud. If you get closer to him, you will discover that he lives in a psychological misery with his wife and children, and even with himself. He cannot sleep peacefully at night, with a clear conscience. He often wakes up in a terrified state several times at night. In addition, most of the times demons harm his children and wife, and cause division and marital squabbles. This misery has long been referred to by the Qur'ān:

﴿...but whosoever turns away from My remembrance, his shall be a life of narrowness.﴾
(20:134).

Chapter Two: Siḥr in the Light of Qur'ān and Sunnah

Evidence of the Existence of Jinn and Demons

The relationship between *Jinn* and *siḥr* is a strong one; for the *Jinn* and demons are the driving force behind *siḥr*. Some people deny the existence of *Jinn* and, therefore, *siḥr*. Below is a brief list of the evidence on the existence of *Jinn* and demons:

Evidence from the Qur'ān

1. ﴾And We turned to thee a company of *Jinn* giving ear to the Qur'ān.﴿ (36:29)

2. ﴾Company of *Jinn* and mankind, did not Messengers come to you from among you, relating to you My signs and warning you of the encounter of this your day?﴿ (6:130)

3. ﴾O tribe of *Jinn* and of men, if you are able to pass through the confines of heaven and earth, pass through them! You shall not pass through except with an authority.﴿ (45:33)

4. ﴾Say: 'It has been revealed to me that a company of the *Jinn* gave ear, then they said, "We have indeed heard a Qur'ān wonderful...."﴿ (62:1)

5. ﴾But there are certain men of mankind who would take refuge with certain men of the *Jinn*, and they increased them in vileness.﴿ (62:6)

6. ﴾Satan only desires to precipitate enmity and hatred between you in regard to wine and arrow-shuffling, and to bar you from the remembrance of Allah, and from ṣalāt. Will you then desist?﴿ (5:91)

7. ﴾O believers, follow not the steps of Satan; for whosoever follows the steps of Satan, assuredly he bids to indecency and dishonour.﴿ (24:21)

Evidence from the Qur'ān of the existence of *Jinn* and demons is numerous and known. Suffice it to say that there is one whole chapter on the *Jinn* (Chapter 62), and that statistically, the words *Jinn* occurs twenty two times, *jān* (another variant of *Jinn*) occurs seven times, *Satan* occurs sixty eight times, and *Satans* (demons) occurs seventeen times.

Evidence from the Sunna

Ibn Mas'ūd ﷺ narrated: "One night, we were in the company of the

Messenger of Allah ﷺ and we lost him. We searched for him in the valleys and the hills and wondered: 'He has either been taken away (by *Jinn*) or has been killed. We spent the worst night that people could ever spend.' At dawn, we saw him coming from the side of Ḥirā'. We said: 'O Messenger of Allah, we lost you and searched for you, but we could not find you and we spent the worst night that people could ever spend.' The Prophet ﷺ replied: 'There came to me a representative of *Jinn*, so I went with him and recited the Qur'an to them.' The Prophet ﷺ proceeded: 'Then I went with him and he showed us their tracks and the traces of their embers.' The *Jinn* asked the Prophet ﷺ about their means of subsistence, to which he replied: 'Every bone on which the name of Allah is recited is your provision. The time it falls in your hand it shall be covered with flesh, and the dung of (camels) is fodder for your animals.'

The Messenger of Allah ﷺ said: 'Do not perform *istinja* (washing one's genitals prior to *wuḍū*) with these (things) for these are the food of your brothers (the *Jinn*).'"1

Abu Sa'īd al-Khudrī ﷺ reported : "The Prophet ﷺ said to me, 'I gather you like sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to announce *azān* for ṣalāt, raise your voice when doing so, as whoever hears it, be they a human being, *Jinn* or any other creature, will be a witness for you on the Day of Resurrection.'"2

Ibn 'Abbās ﷺ reported: "The Prophet ﷺ set out on a journey with the intention of going to Sūq 'Ukāẓ ('Ukāẓ Market), along with some of his companions. At the same time, a barrier was established

1 *Ṣaḥīḥ Muslim* (*Sharḥ An-Nawawī*), 4/170

2 Reported by Mālik (1/68), Al-Bukhārī (6/343 Fatḥ Al-Bārī), An-Nasā'ī (2/12) and Ibn Mājā (1/239)

between the demons and the news from heaven, so that fire was hurled at them. The demons went back to their own kind, who asked them, 'What is wrong with you?' They replied, 'A barrier has been placed between us and the news from heaven, and fire has been thrown at us.' They said, 'The thing which has been put up as a barrier between you and the news from heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news from heaven.' Those who went towards Tuhāma came across the Prophet ﷺ at a place called Nakhla, on the way to Sūq 'Ukāẓ, where the Prophet was performing the Dawn Prayer (ṣalāt al-Fajr) with his companions. When a group of Jinn heard the Qur'ān being recited, they listened to it and said, 'By Allah, this is the thing which has put a barrier between us and the news from heaven.' They went back to their own kind and said, 'O our people; verily we have heard a wonderful recital (Qur'an) which shows the true path; we believed in it and would not ascribe partners to our Lord.' Subsequently, Allah ﷻ revealed the following verses to his Prophet ﷺ: ﴾Say: It has been revealed to me that a group of Jinn heard...﴿ (62:1). In fact, what was revealed to him was the words of the Jinn."1

'Ā'isha reported: "The prophet ﷺ said, 'Angels were created out of light, *Jinn* were created from fire and Ādam was created out of what has been described to you.'"2

Ṣaffiyya bintu Ḥuyay narrated: "The Prophet ﷺ said, 'Satan circulates in the body of mankind like blood.'"3

1 Reported by Al-Bukhārī (2/253, in *Fatḥ Al-Bārī*), Muslim (4/168, in *Sharḥ An-Nawawī*), in al-Bukhārī's wording

2 Reported by Imām Aḥmad (6/153-68) and Muslim (in *Sharḥ An-Nawawī*, 18/123)

3 Reported by Al-Bukhārī (4/282, in *Fatḥ Al-Bārī*) and Muslim (14/155, in

'Abdullah Ibn 'Umar reported: "The Prophet said, 'When you eat, use you right hand, and when you drink, use your right hand, because Satan eats and drinks with his left hand.'"1

Abū Hurayra reported: "The Prophet said, 'Any newborn at the time of delivery is kicked by Satan, and cries as a result, except the son of Mariam (Jesus) and his mother.'"2

'Abdullah Ibn Mas'ūd reported: "Asked on his opinion of a man who has slept through the night till morning (after sunrise and missed *ṣalāt al-Fajr*), the Prophet said, 'That is a man on whose ears (or ear) Satan has urinated.'" 3

Abū Qatāda reported: "The Prophet said, 'A good dream (vision) is from Allah and a bad dream (*al-ḥulm*) is from Satan. Therefore, if you see something you dislike in a dream, spit three times on your left side, seek refuge in Allah from Satan, so it would not harm you.'"4

Abu Sa'īd al-Khudrī reported : "The Prophet said, 'When you

Sharḥ An-Nawawī)

1 Reported by Muslim (13/191, in *Sharḥ An-Nawawī*)

2 Reported by Al-Bukhārī (8/212) and Muslim (15/120, in *Sharḥ An-Nawawī*)

3 Reported by Al-Bukhārī (3/28, in *Fatḥ Al-Bārī*) and Muslim (6/64, in *Sharḥ An-Nawawī*)

4 Reported by Al-Bukhārī (12/283, in *Fatḥ Al-Bārī*) and Muslim (15/16, in *Sharḥ An-Nawawī*)

yawn, put your hand on your mouth to stop Satan from entering.'"1

With the foregoing in mind, it appears that there is no doubt that the *Jinn* and Satans exist, and only an obstinate person who follows his desires without any guidance from Allah, would dispute such reality.2

Evidence on the Existence of Siḥr

Evidence from the Qur'ān

﴾...and they follow what the Satans recited over Sulaymān's Kingdom. Sulaymān disbelieved not but the Satans disbelieved, teaching the people sorcery, and that which was sent down upon Babylon's two angels, Harut and Marut; they taught not any man, without they said, 'We are but a temptation; do not disbelieve.' From them they learned how they might divide a man and his wife, yet they did not hurt any man thereby, save by the leave of Allah, and they learnt what they hurt them and did not profit them, knowing well that whosoever buys it shall have no share in the world to come; evil then was that they sold themselves for; if they had but

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1 Reported by Muslim (18/122, in *Sharḥ An-Nawawī*) and Ad-Dāramī (1/321)

2 For further details on the issue, see the author's *Wiqāyatu Al-Insāni mina Al-Jinni Wa Shayṭāni* (Protection of Man from *Jinn* and Satan)

known.》 (2:102)

《Moses said, 'What do you say this to the truth, when it has come to you? Is this a sorcery? But sorcerers do not prosper.》 (11:77)

《Then when they had cast, Moses said, 'What you have brought is sorcery; Allah will assuredly bring it to naught. Allah sets not right the work of those who do corruption. Allah verifies the truth by His words, though sinners be averse.'》 (11:81-82)

《and Moses conceived a fear within him. We said unto him, 'Fear not ; surely thou art the uppermost. Cast down what is in thy right hand , and it shall swallow what they have fashioned only the guile of a sorcerer, and the sorcerer prospers not, wherever he goes.'》 (20:67-69)

《And We revealed to Moses: 'Cast thy staff.' And lo, it forthwith swallowed up their lying invention. So the truth cam to pass, and false was proved what they were doing. So they were vanquished there, and they turned about, humbled. And the sorcerers were cast down, bowing themselves. They said, 'We believe in the Lord of *al-'Ālamīn* (*Jinn* and mankind), the Lord of Moses and Hārūn.》 (7:117-122)

《Say: 'I take refuge with the Lord of the daybreak from the evil of what He has created, from the evil of darkness when it gathers, from the evil of the women who blow on knots, from the evil of an envier when he envies.'》 (Chapter 113)

According to Al-Qurṭubī, 《...from the evil of the women who blow on knots》 implies female sorcerers (*sāḥirāt*) who blow on thread knots while making their spells.1

Ibn Kathīr stated that according to scholars of exegesis, Mujāhid, 'Ikrima, al-Ḥasan, Qatāda and Dhahāk, 《...from the evil of the women who blow on knots》 refers to *sawāḥir* (female sorcerers).2

Ibn Jarīr Aṭ-ṭabarī stated that according to Al-Qāsimiy and scholars of exegesis, 《...from the evil of the women who blow on knots》 refers to the female sorcerers who blow on threaded knots during their spell.3

Verses on *siḥr* and *saḥara* are profuse and known even to those with little knowledge of Islam.

Evidence from the Sunna

Ā'isha reported: "A man known as Labīd Ibn al-A'ṣam from the tribe of Banū Zurayq performed *siḥr* on Allah's Messenger ﷺ till Allah's Messenger ﷺ started imagining that he had done something which he had not really done. One day or one night while he was with me, he invoked Allah ﷻ for a long period, and then said, 'O 'Ā'isha! Do you know that Allah ﷻ has instructed me concerning the matter I have asked him about? Two men came to me and one of them sat near my head and the other near my feet. One of them said to his

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1 *Tafsīr Al-Qurṭubī* (20/257)
2 *Tafsīr Ibn Kathīr* (4/573)
3 *Tafsīr Al-Qāsimī* (10/302)

companion, 'What is the disease of this man?' The other replied, 'He is under the effect of *siḥr* (*masḥūr*)'. The first one asked, 'Who did it?' The other replied, 'Labīd Ibn Al-A'ṣam' The first one asked, 'What material did he use?' The other replied, 'A comb and the hairs stuck to it and the pollen of a male date palm.' The first one asked, 'Where is that?' The other replied, '(That is) in the well of *Ḍarwān*.'" So Allah's Messenger ﷺ, along with some of his companions went there and returned saying, 'O 'Ā'isha, the colour of its water is like the infusion of *ḥenna* leaves. The tops of the date-palm trees near it are like the heads of the devils.' I asked, 'O Allah's Messenger ﷺ? Why don't you show it (to the people)?' He said, 'Since Allah ﷻ has cured me, I would not like to let evil spread among people.' Then he ordered that the well be filled up with earth."1

The Meaning of the Ḥadīth

The above ḥadīth refers to the *siḥr* that was done to the Prophet ﷺ. The Jews hired Labīd Ibn Al-A'ṣam, one of the most skilled sorcerers among the Jews, to perform *siḥr* on the Prophet in return for three dinārs. To begin his work, it is believed that Labīd obtained tufts of the Prophet's ﷺ hair from a young female servant who used to go to the Prophet's ﷺ house. He tied the hairs to a knot, using his spell on it, and dropped it in a well. According to different narrations of the hadīth, it appears that this *siḥr* belongs to the category: causing sexual inability. As a result, the Prophet ﷺ imagined himself capable of having sexual intercourse with one of his wives, but when he approached her, he could not do it. Nevertheless, this type of sihr did not affect his brain or his behaviour, but was only confined to sexual performance.

1 Reported by Al-Bukhārī (10/222, in *Fatḥ Al-Bārī*) and Muslim (14/174, in *Sharḥ An-Nawawī*), the Book of Salām, Chapter on *Siḥr*.

Scholars disagreed as to the duration of this *siḥr*. Some hold that it lasted for forty days, while others hold different opinions. The ḥadīth also indicates that the Jews performed a *siḥr* with intent to kill the Prophet ﷺ, given that there are some lethal types of *siḥr*, but Allah ﷻ saved him, and reduced it to the least harmful type; *ar-rabṭ*.

Rebuttal of Views which reject the above tradition

According to al-Māzarī, *al-Mubtadi'ūn* have rejected the above ḥadīth on the grounds that it would undermine the status of Prophethood and cast doubts over its authenticity. Furthermore, accepting such ḥadīth would weaken the credibility of the Islamic Law. They also argued that when the Prophet ﷺ said the angel Gabriel had come to him, he had only imagined him, and that he had only imagined the Divine Inspiration.

According to al-Māzarī, this is completely untrue, because the proof of the Message, which is the miracle of receiving Divine Inspiration, is indicative of the Prophet's truthfulness and his infallible character in conveying the Message. Therefore, believing in something that has been invalidated by evidence is wrong.1

According to Abū Al-Jankī Al-Yūsufī, the Prophet's ﷺ illness, resulting from the effect of *siḥr* done to him did not affect the status of his Prophethood. This is because illness without any deleterious effect in this life befell Messengers at large, and would even increase their

1 *Zād Al-Muslim*: 4/221

status in the next life. Therefore, the fact that the Prophet ﷺ imagined, as a result of the illness caused by *siḥr*, that he had done something of life's daily routine activities which he had not really done; and the fact that he completely recovered from such illness through the support of Allah ﷻ Who revealed the site where the *siḥr* was buried, means that the Message would not be affected by this at all, as it was a normal illness, like any other illness.

In fact, the act of *siḥr* did not affect his reasoning, but only his perception. So, the Prophet ﷺ imagined doing things, such as touching one of his wives, which he had not really done; and in terms of illnesses, such acts of imagination are not harmful to a person's health.

Surprisingly, there are some who believe that the illness which befell the Prophet ﷺ as a result of *siḥr* degraded his Message; and they liken it to the explicit story of Moses ﷺ with the Pharaoh's sorcerers in the Qur'ān, when Moses ﷺ imagined, under the influence of *siḥr*, that the sorcerers' ropes and staff were sliding. So, Allah ﷻ encouraged Moses ﷺ to be firm, and not to fear anything, as the verse indicates:

﴾We said unto him, 'Fear not ; surely thou art the uppermost. Cast down what is in thy right hand , and it shall swallow what they have fashioned only the guile of a sorcerer, and the sorcerer prospers not, wherever he goes.'﴿ (20:68-70)

No scholar has ever said that Moses' ﷺ imagination of the sorcerers' staff were sliding under the effect of *siḥr* degraded his Message. In fact, experiences such as these strengthened people's faith in the ability of Allah's ﷻ Messengers. This is because, Allah assisted them in defeating their enemies and in performing wonderful

miracles, and letting down the sorcerers and the disbelievers, as indicated in the Qur'ān.1

Abū Hurayra ؓ reported: "The Prophet ﷺ said, 'Avoid the seven serious sins (*As-sa' Al-Mubiqāt*)." People asked, 'What are they?' The Prophet ﷺ replied, '*Shirk* (polytheism), *siḥr* (sorcery), unlawful killing of a person, living on money from usury, usurping an orphan's wealth, retreat at the time of *Jihād*, and accusing innocent married women of fornication'".2

On the basis of the above hadīth, the Prophet ﷺ warned that *siḥr* must be avoided as it is one of the most serious sins, and this is proof enough that it exists.

Ibn 'Abbās ؓ reported: "The Prophet ﷺ said, 'A person who has acquired knowledge of one of the sciences of Astrology, has acquired knowledge of one of the branches of *siḥr*, and the more his knowledge of Astrology is enriched, the more expansive his knowledge of *siḥr* becomes."3

In this ḥadīth the Prophet ﷺ refers to one of the means of learning *siḥr*, so that Muslims may shun it; and this is an evidence that *siḥr* is a real science that can be learnt. Further evidence can also be seen in the following verse:

﴾From them they learned how they might divide a man and his wife....﴿ (2:102).

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1 *Zād Al-Muslim*: 4/22

2 *Al-Bukhārī* (in *Fatḥ Al-Bārī*, 5/393) and *Muslim* (in *Sharḥ An-Nawawī*:2/83)

3 Abū Dāwūd (No.3905), Ibn Mājja (No.3726)

It is clear from the above verse and hadīth that *sihr* is a science like other sciences, having its own fundamentals. Nevertheless, both the verse and the hadīth condemn learning of *sihr*.

Imrān Ibn Ḥuṣayn ﷺ reported: "The Prophet ﷺ said, 'He is not one of us who practices *tatayyur* (ominousness) or has it done for him; who practices *takahhun* (clairvoyance) or has it done for him; who practices *sihr* or has it done for him. And whosoever has sought the services of a clairvoyant and believed in what he has come up with, has in fact disbelieved in the Message sent to Muhammad ﷺ.'"1

Evidence from the above hadīth on *sihr* lies in the Prophet's warning against practicing *sihr* or seeking it from a *sāhir*. This shows that the Prophet would only warn against something that really existed.

Abū Mūsā Al-Ash'arī ﷺ reported: "The Prophet ﷺ said, 'He who drinks alcohol regularly, believes that the power of *sihr* to harm an individual is independent of Allah's ﷻ intervention, or severs relations with one's kin will not enter Paradise.'" 2

The evidence on *sihr* from the above hadīth lies in the Prophet's warning against believing in the power of sihr to affect an individual independently of Allah's ﷻ. A believer should believe that *sihr* or similar practices do not harm anybody or anything except with Allah's ﷻ Leave, as the following verse suggests: ﴾...yet they did not hurt any man thereby, save by the leave of Allah.﴿ (2:102)

1 Al-Haythmī stated in *Al-Majma'* (5/20): Tradition reported by Al-Bazār and the chain of transmission includes authorites which fulfil the requirements of transmitting authentic traditions

2 Reported by Ibn Ḥibbān

Ibn Mas'ūd ﷺ reported: "He who has hired a clairvoyant, a *sāhir* or a soothsayer, and has believed in what they came up with, has in fact disbelieved in the Message sent to Muhammad ﷺ."1

Views of Scholars on Sihr

According to Al-Khattābī, some people denied the existence of *sihr*. But *sihr* is a reality upon which Arabs, Persians, Indians and some Romans agree, and these are the best and most learned among nations. Allah says: ﴾...teaching the people sorcery...﴿ (2:102) and commands that man should seek refuge in Him from *sihr*. ﴾...from the evil of the women who blow on knots...﴿ (Chapter 113). Furthermore, several hadīths were quoted from the Prophet ﷺ of the existence of *sihr*, which only a person without reasoning could deny. so, scholars of jurisprudence allocated chapters in their works on the punishment of a *sāhir* according to Islamic Law, and this means that *sihr* would not be so known and could not have been extensively discussed if it does not exist. Therefore, those who deny *sihr* lack knowledge and refuting their claims is idle talk.2

According to Al-Qurtubī, Sunnis hold that *sihr* is a reality, while most *Mu'tazilites*, as well as, Abū Ishāq Al-Istrbādī who was among the companions of Ash-Shāfi'ī deny it, claiming that it is just imagination and illusion, and an act of turning objects into a form other than their real one. They also claim that *sihr* is trickery and a form of charlatanism, according to the verse: ﴾It seemed to him, under the effect of their *sihr*, that their ropes and stuff were sliding﴿. The word

1 Al-Mundirī stated in *At-Targhīb* (4/53): Tradition transmitted by Al-Bazzār and Abū Ya'lā through a very good suspended chain of transmission

2 *Sharh As-Sunna*: 12/188

seemed indicates that the act of sliding was not real; it only *seemed* to Moses ﷺ. Hence, ❮it seemed to him...❯. Another verse which invalidates the reality of objects seen under the effect of *siḥr* is: ❮They put a spell upon the people's eyes...❯ (7:116)

There is no evidence to refute these claims, given that we do not deny the existence of illusion (and other means of make-believe) in *siḥr*. However, there are further logical issues and which are indicated in the Qur'ān; that it is a science that can be learnt. This means that if *siḥr* were not a reality, it would not be possible to learn and Allah ﷻ would not inform us that ❮...they taught people siḥr❯ (2:102). Another evidence on the reality of *siḥr* is the verse: ❮...and they produced a mighty *siḥr*❯ (7:115)

Moreover, there is a consensus among exegetes that the revelation of Dawn Chapter was the result of the *siḥr* done to the Prophet ﷺ by Labīd Ibn Al-A'ṣam as mentioned above. Once the *siḥr* was dissolved, the Prophet ﷺ said, 'Allah ﷻ has cured me,'. The word *cure* means the elimination of an existing illness (in this case *siḥr*), and this proves that *siḥr* exists. It is on this basis that scholars unanimously agree on the existence of *siḥr*, and it is senseless to say that they agree with the Mu'tazilites' views which disagree with those who speak the truth. *Siḥr* has been widespread for a very long time, and people have written literature on it, and therefore, the companions of the Prophet ﷺ and their successors never denied its existence.[1]

According to Al-Mārizī, *siḥr* is an accepted phenomenon, that is as real as any other thing, and effects the person to whom it is done; contrary to those who reject its existence on the basis that it is only a set of tricks and illusions.

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1 *Tafsīr Al-Qurṭubī*: 2/46

All these claims which deny *siḥr* are untrue, for Allah ﷻ has mentioned *siḥr* in the Qur'ān, stating that it is taught, it is a form of disbelief in Allah ﷻ, and may be used to separate a man from his wife. In the aforementioned hadīth on the *siḥr* done to the Prophet ﷺ by Labīd Ibn Al-A'ṣam, objects were interred and disinterred, which means that actual physical objects were used to perform *siḥr*. Moreover, how could anything be taught and practised, unless it were real?

Al-Māzarī also stated that it is quite plausible to accept that Allah ﷻ could furnish a man's mind with an unusual character when a man utters fabrications, puts elements together or combines two forces in such an order that only a *saḥīr* would know how. Those who have seen lethal substances like poison, sickening substance like bitter medicine, and remedial medicine do not dismiss the capabilities of the mind of *sāḥir*, possessing a knowledge of deadly forces and a language that is damaging or conducive to the separation of a man from his wife.[1]

According to An-Nawawī, *siḥr* exists. This phenomenon is a fact confirmed by most scholars and supported by the Qur'ān and the hadīth.[2]

According to Ibn Qudāma, *siḥr* exists, and it consists of types which may kill, sicken, take away a woman from her husband by making him unable to have sexual intercourse with her, and separate a man from his wife.

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1 *Zād Al-Muslim*: 4/225

2 Quoted from *Fatḥ Al-Bārī*:10/222

Ibn Qudāma added that it is common knowledge that on the wedding night, a man may find out that *siḥr* has been done to him, after being unable to have sexual intercourse with his new wife. But once the *siḥr* is neutralised, he feels able to have sexual intercourse with his wife. The practice of *siḥr* has been handed down from generation to generation and cannot be disputed. Furthermore, reports on the activities of sorcerers cannot be untrue.1

Ibn Qudāma also stated in his *al-Kāfī* that *siḥr* is a set of enchantments, spells, knots which affect the heart and the body, and; thus, it could sicken, kill or separate a man from his wife, as the verse suggests: ﴾From them they learned how they might divide a man and his wife.﴿ Moreover, if *siḥr* did not exist, Allah would not have warned us against it and advised us to be careful ﴾from the evil of the women who blow on knots.'﴿ (Chapter 113)2

Ibn Al-Qayyim stated in *Badā'i' Al-Fawā'id* that *siḥr* exists and has an effect, on the basis of the verse ﴾...Say, I seek refuge with the Lord... from the evil of the women who blow on knots'﴿ and on the basis of the hadīth on the *siḥr* done to the Prophet ﷺ by Labīd Ibn Al-A'ṣam.

According to Abū Al-'izz Al-hnafiy, scholars have disagreed on the reality of *siḥr* and its types. However, most of them are of the opinion that *siḥr* may result in the death or illness of the targeted person, without any apparent cause. 1

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1 *Al-Mughnī*: 10/106
2 Quoted from *Fatḥ Al-Majīd* : 314

Chapter Three: Categories of Siḥr

Categories of siḥr according to Ar-Rāzī[2]

There are eight categories:

Category One

The *siḥr* of the Chaldeans who used to worship the seven planets, believing that these planets controlled the world and were behind the forces of good and evil. These people were the ones to whom the Messenger Ibrāhīm ﷺ was sent.

Category Two

The *siḥr* of people who have fantasies and hallucinations. Ar-Rāzī argued how fantasy may have an effect on people. For instance, a man may be able to walk on the trunk of tree on the ground surface, but cannot do so if the trunk is placed alongside a river or a similar place.

The common advice of doctors to a person with a nosebleed not to look at red objects and to a possessed person not to look at bright or revolving objects is simply because, man's soul has been created weak and is submissive to fantasies.

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1 *Sharḥ Al-'aqīda Aṭ-Ṭaḥāwiyya* : 505
2 *Tafsīr Ar-Rāzī*: (2/244)

Category Three

Seeking the assistance of worldly spirits (the *Jinn*) who are two types; believers, and the disbelievers who are demons

Professionals and experts in this field hold that communicating with these worldly spirits is achieved by simple means such as *ruqya* (reading over people or objects) using words of disbelief and polytheism, and smoke. This type of *siḥr* is known as *al-'azā'im*, which is, putting a spell on somebody; or the *siḥr* of *taskhīr*, which is, using the assistance of *Jinn* in performing acts of *siḥr*.

Category Four

This type includes the performance of magic and eye-catching trickery. It is based on tricking the eye and preoccupying it solely with the object viewed. A skilled magician can perform a trick that stuns the minds of the viewers and catches their eyes, leaving them preoccupied with gazing at an object; thereby immediately performing another trick, which appears to them other than what they are expecting, and are; thus, left dumbfounded. If the magician remains silent, does not say things which distract the minds of the viewers, they would be aware of all the tricks he had intended to perform.

Category Five

Marvellous objects such as a geometrically-made artwork. For example, a knight riding on a horseback, holding a horn in his hand, appearing to blow every hour. This type, including the construction of a clock mechanism, should not be considered as part of *siḥr*,

because it is based on positive causes, and if man understands science better, he will be able to produce more advanced machines. These things have become known now following the advance of technology which has been the driving force behind the invention of a number of marvellous objects.

Category Six

The use of specific medication in food and ointments. Bear in mind that there is no gainsaying the effect of such medication, as the effect of hypnotism is clear.

Category Seven

The *sāḥir* claims that he knows the supreme name of God and that the *Jinn* obey his commands in many things. If the person listener to the *sāḥir* is weak-minded, and less perceptive, then he would believe that what the *sāḥir* may tell him is the truth. Thus, a listener is attached to what he believes is the truth, and so could be easily frightened. Once fear is instilled, his sensory perception is weakened, and the *sāḥir* would be capable of doing whatever he wishes.

Category Eight

Slandering[1] people is one of the softer forms of *siḥr*, which is common among people.[2]

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1 *Tafsīr Ar-Rāzī* :2/231

2 *Tafsīr Ibn Kathīr* : 1/147

According to Ibn Kathīr, Ar-Rāzī included several forms of this type in *siḥr* as it is easily noticed, as *siḥr* is in reality something subtle, with a hidden cause.[1]

Types of siḥr according to Ar-Rāghib

Siḥr has several meanings among which are:

Siḥr means something light and subtle. To perform *siḥr* on a small child means to trick him and catch his attention. One is said to perform *siḥr* on a person if he catches his attention. This meaning includes what poets label as eye-catching *siḥr* because, it catches the viewer's attention. For example, when doctors may say, 'being of an eye-catching nature'. A second example of this *siḥr* is expressed in the following verse: ﴾But, we are a people affected by *siḥr* (i.e. *masḥūrūn*)﴿, meaning, 'we are drawn away from knowledge.' A third example of this *siḥr* is expressed in the phrase: 'Some rhetoric is *siḥr*.'

Siḥr may also refer to magical tricks such as those performed by a magician to distract the viewer's attention from his actual work, through the quick and subtle movement of his hands.

Siḥr refers to the work done by a *sāḥir* using the assistance of demons, with the intention of getting close to them. This meaning is referred to in the verse: ﴾...but the Satans disbelieved, teaching the people sorcery...﴿ (2:102)

1 Ibid.

Siḥr refers to the work of the sorcerers' communication with the planets and bringing down their spirits, as they claim[1].

Examination and Explanation of Categories of Siḥr

The categorisation of *siḥr* by Ar-Rāzī, Ar-Rāghib and other scholars appears to include some types which are not really part of *siḥr*, because it is based on the literal meaning of *siḥr*, a subtle act with a hidden cause. Hence, they have included such things as marvellous inventions, acts performed by the fast movement of hands, slandering and other similar acts in their definition of *siḥr*.

These categories will be excluded from this study, as the main focus is on the real *siḥr* in which a *sāḥir* relies on *Jinn* and Satans.

There is also another issue which must be clarified concerning the spirits of planets mentioned by Ar-rāzī and Ar-rāghib. The truth we owe to Allah ﷻ is that planets are among His creatures, and their movements are regulated by His Command. Therefore, they do not have any free-will or spirits, and they do not have any effect on creatures at all.

One might argue that one has seen sorcerers utter names which they claim they are the names of planets, or use coded language to

1 Quoted from *Fatḥ Al-Bārī*: 10/222 {Ar-Rāghib Al-Aṣfahānī, *Al-Mufradāt*, سحر (saḥara)}

communicate with these planets, and that *siḥr* takes place before the viewer. But the fact is that the occurrence of *siḥr* or its achievement is not due to the influence of the planets, but from that of the demons who have misguided and tempted the sorcerers. It has been said that when disbelievers used to communicate with their stone idols, spirits would answer them in an audible voice from within the idols, and they would believe that their gods (idols) replied to them, although this is not the case. The ways of misguidance are numerous and ramified, so may Allah protect us from the evil of the demons of mankind and *Jinn*.

Chapter Four: How Does a Sāḥir Bring About a Jinn?

1. *Al-Iqsām* (the *sāḥir*'s swearing by the chief of demons)
2. Slaughtering
3. *As-Sufliyya*
4. *An-Najāsa* (writing verses of the Qur'ān with filth)
5. *At-Tankīs* (anagrammatising the words of the Qur'ān (writing them backwards)
6. *At-Tanjīm* (the *sāḥir*'s communication with a certain star)
7. *Al-Kaffu* (drawing a square around the left hand of a young child)
8. *Al-Athar* (traces of the smell of sweating in garments)

Agreement Between a *Sāḥir* and a Demon

In most cases, an agreement is set up between a *sāḥir* and a demon, requiring that the former commit certain pagan rituals, whether secretly or openly, and the latter provide the services he needs or send someone to do the job. Usually, the agreement is set up between a *sāḥir* and one of the chiefs of the tribe of *Jinn* and demons. The chief instructs one of the tribe's disrespectful demons to work for the *sāḥir*, obeying his orders and informing him of past events, causing separation of a man from his wife, a love spell between two people, making someone incompetent, and other conditions which will be discussed in detail in chapter six.

The *sāḥir* should send the demon on an evil mission, but if the demon disobeys his orders, he would come close to the chief of the tribe through some enchantments which would carry words of praise, seeking refuge in him instead of Allah ﷻ. In return, the chief would punish the demon and command him to obey the *sāḥir*'s orders, or instruct someone else to obey the polytheistic *sāḥir*.

Therefore, the relationship between the *sāḥir* and the recruited *Jinn* is based on hatred. Usually, this *Jinn* would harm the *sāḥir*'s wife, children, or wealth, or even the *sāḥir* himself; although the *sāḥir* would not be aware of the cause of his suffering; such as constant pain, insomnia and the sudden frightful waking-up during the night. Furthermore, the *suflist* sorcerers usually become infertile, because the *Jinn* would kill the foetus inside the womb before it is formed. This is so common among the sorcerers, and some of them have even given up their profession in order to have children.

One day, I was treating a woman affected by *siḥr*, when I started reciting the Qur'ān, the *Jinn* who had possessed her, spoke through

her, saying: 'I cannot come out of her.'

I said, 'Why.'

He replied, 'I am afraid the *sāḥir* might kill me.'

I said, 'Get out of this place and go somewhere else, where the *sāḥir* does not know about.'

He replied, 'He will send someone else after me to bring me back to him.'

I said, 'Why don't you embrace Islam, sincerely declaring your repentance? We will, by Allah's Leave, teach you some verses of the Qur'ān to protect you from the evil of the disbelievers among the *Jinn*.'

The *Jinn* said, 'No! I will not embrace Islam, I will remain Christian.'

I said, 'There is no compulsion in Islam, but it is important that you leave this woman.'

He replied, 'I will not leave.'

I said, 'then I will, by Allah's Leave, expel you.' Let me recite some verses of the Qur'ān, until you are burnt.'

Then, I hit him hardly and he cried, saying, 'I will get out, I will get out.' Finally, he abandoned the woman.

Usually, the greater the *sāḥir*'s degree of *kufr* is, the more obedient the demon would be to him, and faster in executing his orders. However, once the *sāḥir* should abstain from committing acts of *kufr*, as instructed by the demon, the latter would stop executing the *sāḥir*'s orders.

How Does a Sāḥir Bring About a Jinn?

There are various ways of bringing about a *Jinn*, all of which require the use of a language in a polytheistic or atheistic way. I will discuss eight methods below, indicating briefly the type of polytheism or disbelief used in each method. I am citing these methods because some Muslims do not distinguish between the treatment of *siḥr* with the Qur'ān, and the treatment of *siḥr* with *siḥr*. The former is *'īmānī* (based on Faith), while the latter is satanic. Generally, ordinary people tend to believe that when a *sāḥir*, for example, utters atheistic words of *siḥr*, and strongly maintains what he says, by mixing it with some verses from the Qur'ān; that the sufferer is actually being treated with the Qur'ān. But this is not the case. If the sufferer believes that he is being treated with the Qur'ān, he would usually submit himself to the *sāḥir*, who would then be free to do whatever he wishes with him. Therefore, the purpose of these methods is to warn my Muslim brothers and sisters of the ways of evil, misguidance, and also to expose the ways of these corrupters.

The First Method: Al-Iqsām

Swearing by and Seeking Refuge in the Master of Devils

The *sāḥir* may enter a dark room, light a fire and smoke incense of a good or bad odour, according to the subject of the request. If, for

instance, the *sāḥir* intends to separate or stir up hatred and enmity between people, he would put a bad-smelling incense onto the fire. But if he wants to bring love between people or neutralise the *siḥr* of an impotent person or a *siḥr* in general, he would put a nice-smelling incense onto the fire. Afterwards, he may start reading his (pagan spells) using specific incantations. These would contain the *sāḥir*'s oath to the *Jinn*, from their master, and appealing to them, using their master as an object of swearing (i.e. by your master, etc....). This method also includes other forms of polytheism such as praising the senior *Jinn* and seeking refuge in him. In addition, the *sāḥir* (may Allah's Curse be upon him) is required to be in an impure state; either by being in a state of *janāba* or by wearing filthy clothes ..etc.

After reading the incantations, a phantom appears before him in the form of a dog, a snake, etc..., then the *sāḥir* would command it to do whatever he wishes. Sometimes nothing appears before the *sāḥir*, at others the *sāḥir* may hear a voice or nothing at all. In this case, he may put a knot around the trace of the targeted person such as a lock of his hair, a sweaty piece of his garment ...etc, and then he would instruct the *Jinn* to obey whatever he should command.

Comments on this method

This method shows that:

1. The *Jinn* prefer dark rooms.
2. The *Jinn* are fed on incense, upon which the Name of Allah is not pronounced.
3. The apparent and explicit act of polytheism in this method lies in swearing by and seeking refuge in the *Jinn*.
4. The *Jinn* prefer filth, thus devils approach impure things.

The Second Method: Slaughtering

The *sāḥir* brings a bird (a chicken or a pigeon) or an animal with certain specifications, according to the *Jinn*'s request. Usually, the animal is black as *Jinn* prefer black things. Afterwards, he slaughters the animal without initiating the slaughter with the Name of Allah. Sometimes, he may stain the sufferer with its blood and sometimes he does not. Then he may throw the carcass in a ruined site, into a well, or in a deserted place, which are usually the homes of *Jinn*, without mentioning the Name of Allah. He then returns home, recites his incantation and commands the *Jinn* to do what he wishes.

Comments on this method

Two acts of polytheism may be summarised in this method:

1. Presenting a sacrifice (slaughtering) to *Jinn* is forbidden, according to predecessors and successors among scholars because, it is a sacrifice that is not presented to Allah. Therefore, a Muslim person must not eat from such sacrifice, let alone do it. Despite all that, the ignorant commit such acts at all times and places. Yahya Ibn Yahya reported: "Wahb said to me, 'One caliph acquired a spring, then in order that the *Jinn* should not drain its water, he slaughtered an animal for the *Jinn* and invited people to eat from it. When Ibn Shihāb Az-Zuhrī heard the news, he said, 'the caliph's slaughter is unlawful and what the people ate was unlawful for them. The Prophet ﷺ forbade eating from an animal slaughtered for the *Jinn*.

It is reported in sahīh Muslim that 'Ali Ibn Abi Ṭālib said, 'the Prophet

ﷺ said, 'Allah ﷻ curses he who slaughters a sacrifice to other than Allah.'[1]

2. The incantation which a *sāḥir* uses in order to bring about the *Jinn* contains a language of explicit polytheism, as Ibn Taymiyya pointed out in more than one instance in his works.

The Third Method: As-Sufliyya

Extreme Sense of Disbelief and Paganism

This is a well-known method among the sorcerers who adopt it. Its practitioner has a large group of demons working for him, obeying his commands because, compared to other sorcerers, his disbelief and paganism are the most extreme. May Allah's curse be upon them.

This method may be summarised as follows:

The *sāḥir* wears the Qur'ān on his feet like a pair of shoes and goes into the toilet to recite his incantations. He then leaves the toilet and goes into a room to order the *Jinn* to do whatever he dictates. In response, the *Jinn* rush to execute his orders to his strong disbelief in Allah ﷻ and his becoming satanic.

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1 *Akām Al-Marjān* : (78)

In order to be classed as a *sufli*, a *sāḥir* is required to have committed serious sins, other than what was mentioned, such as incest, homosexuality, committing illegal sexual intercourse with a stranger, or ridiculing religion, in order to please Satan.

The Fourth Method: An-Najās

Writing Chapters of the Qur'ān with Filth

The *sāḥir* writes a verse of the Qur"ān with menses discharge or other filthy fluids, then recites his polytheistic incantations. As a result, a *Jinn* appears, then the *sāḥir* orders him to obey his orders.

There is no gainsaying the explicit disbelief in this method because, ridiculing a chapter or even a verse of the Qur'ān is a form of disbelief, let alone, writing it with filth.

The Fifth Method: At-Tankīs

Anagrammatising Words of the Qur'ān

The *sāḥir*, may Allah's curse be upon him, rewrites the words of one of the chapters of the Qur'ān backwards, while reciting his

incantations. Then, the *Jinn* appears and the sāḥir orders him to do what he wants.

This is obviously a forbidden method, as it contains acts of polytheism and disbelief.

The Sixth Method : At-Tanjīm

Communicating with a Certain Star

This method is also known as *Ar-raṣd* (from *taraṣṣada*: to observe). The *sāḥir* waits and observes the sky until a specific star emerges, then talks to it using enchanting language and another incantation that contains words of polytheism and disbelief, which only Allah ﷻ knows of. He then performs some movements which he claims make the spirit of that star descend. But this is in fact an act of worshipping that star instead of worshipping Allah. The *sāḥir* may not be aware of his action, but this is an act of worshipping and extolling other than Allah. As a result of this worship, the demons execute the *sāḥir*'s orders. However, the *sāḥir* believes it is the star which helps him, yet the star, which is falsely accused, is not even aware of what is happening. The sorcerers claim that this type of *siḥr* cannot be resolved unless the star reappears. There are stars which appear only once a year, so they wait and observe until it reappears, recite an incantation, in which they seek refuge in that star to resolve their *siḥr*.

The act of disbelief lies in praising and seeking refuge in other than

Allah, not to mention the incantation which contains words of disbelief.

The Seventh Method: Al-Kaffu

Drawing a square around the left hand of a young child

The *sāḥir* brings a young child, who has not yet reached puberty, provided that the boy is not in a state of *wuḍū'*, then takes his left hand and draws a square around it.

The *sāḥir* writes incantations, containing words of polytheism, around the four corners of the square. Afterwards, he puts oil and a blue rose, or oil and blue ink, in the hand of the child which is in the square. He then writes other incantations in single words on a rectangular piece of paper. Then, he puts the piece of paper over the face of the child as a shade or cover, putting a cap on so that it remains firm. He then covers the child completely with a thick garment. At this time, the child looks at his hand, but, obviously, cannot see the *sāḥir*, as he is in darkness. The *sāḥir* begins reciting an incantation which contains words of extreme disbelief. As a result, the child feels as if the darkness has turned into light, and sees the moving image in his hand.

"What do you see?" the *sāḥir* asks the child.

The child answers, "I see the picture of a man."

The *sāḥir* says, "Tell him the *sāḥir* says so and so." Then the image starts moving according to his orders.

This method is mostly used in looking for lost things.

Again, there is no gainsaying the acts of polytheism and disbelief, and all the strange incantations involved in this method.

The Eighth Method : Al-Athar

Traces of the smell of sweat in garments

The *sāḥir* asks the patient to bring a garment that has traces of the smell of his/her sweat, such as a handkerchief, turban, or shirt. Suppose the garment is a handkerchief. He would knot the handkerchief, so that it measures the thickness of four fingers. He then holds it firmly and recites *At-Takāthur* Chapter (Qur'ān:102) or any other short chapter of the Qur'ān, in a loud voice, then he recites an incantation silently and calls the *Jinn*, saying: "If this patient's illness has been caused by a *Jinn*, then shorten this garment. If the patient's illness has been caused by the evil eye, then lengthen it. If the patient's illness has been caused naturally, then leave the length of the garment as it is." The *sāḥir* re-measures the handkerchief; if it exceeds four fingers, he says to the patient: 'You suffer from the effect of a jealous eye.' If it is less, he says to the patient: 'You suffer from the effect of *Jinn*.' If the size of the garment is still four fingers, he says to the patient: 'There is nothing wrong with you; go and see

a doctor.'

Comments on this method

1. The *sāḥir* confuses the patient. He recites verses of the Qur'ān, loudly, in order to make the patient believe that he is being treated with the Qur'ān. This is not the case, for the secret lies in the incantation which he recites silently.

2. Seeking the assistance of *Jinn*, and appealing to them, is an act of polytheism.

3. The *Jinn* tell many lies. Who knows whether this *Jinn* was telling the truth or was lying? The work of some sorcerers has been tested, and it was proven that sometimes they were telling the truth, but most of the time they were telling lies. For instance, a patient said to me a *sāḥir* told him/her that he/she suffered from the effect of the evil eye. When I recited some verses of the Qur'ān for the patient, a *Jinn* spoke through the patient. This reveals that the patient did not suffer from the evil eye. Examples such as this are common; as well as other methods, of which I am not aware.

Distinctive Features of a Sāḥir's Work

If you find one of the following characteristics in a person who treats people suffering from *siḥr* or other related illnesses, then this person is definitely a *sāḥir*.

1. He asks the patient his and his mother's names.

2. He takes a sweaty garment from the patient (a piece of cloth, cap, handkerchief, or flannel etc...)

3. He sometimes asks for an animal, with certain specifications, in order to slaughter it without initiating the slaughter with the Name of Allah. He may use the sacrificial blood to stain some painful areas of the patient, or throw the carcass in on a ruined site.

4. He writes incantations.

5. He recites unclear incantations.

6. He gives the patient a *ḥijāb* (incantation written on a piece of paper), which contains squares within which letters or figures are written.

7. He instructs the patient to isolate himself/herself in a dark room and not to talk to people for a specific period of time. The common people call it *alḥijba* (act of remaining indoors for a long time)

8. He sometimes instructs the patient not to touch water for a specific period of time, usually forty days. This indicates that this particular *Jinn*, working for the *sāḥir*, is Christian.

9. He gives the patient some items to bury in the ground.

10. He gives the patient some pieces of paper to burn and use as an incense for his or her body.

11. He murmurs unclear words.

12. He sometimes informs the patient of his name, his town and the purpose of the visit.

13. He writes broken letters on a piece of paper (*ḥijāb*) or on a plate made of white porcelain, and instructs the patient to dissolve the writing in water, and then drink it.

If you discover that this man is a *sāḥir*, do not go to him; or else you are the person whom the Prophet ﷺ describes in the following ḥadīth: "Whoever goes to a soothsayer and believes what he says, has disbelieved in the Message sent to Muhammad."

Chapter Five: Punishment Under Islamic Law for Practising Siḥr

1. The Punishment under Islamic Law for practising *siḥr*

2. The Punishment under Islamic Law for a non-religious person (*ẓimmī*) who practises *siḥr*.

3. Is the Treatment of *siḥr* with *siḥr* lawful?

4. The Punishment under Islamic Law for learning *siḥr*

5. Difference between *Siḥr*, Miracle and Charisma

Punishment under Islamic Law for Practising Siḥr

According to Imām Mālik, a person who practises *siḥr* (*sāḥir*), but does not have it done for himself is similar to the person Allah describes in the following verse: ﴿...and they learned what hurt them, and did not profit them, knowing well that whoso buys it shall have no share in the world to come.﴾ (2:102). According the verse, Imām Mālik believed that the Punishment for practising *siḥr* is the death sentence.[1]

According to Ibn Qudāma, the Punishment for practising siḥr is the death sentence. This view was reported by 'Umar, 'Uthmān Ibn 'Affān, Ibn 'Umar, Ḥafṣa, Jundub Ibn 'Abdullah, Jundub Ibn Ka'b, Qays Ibn Sa'd, and 'Umar Ibn 'Abdul'azīz. It is also the view of Abū Ḥanīfa and Mālik.

According to al-Qurṭubī, scholars of jurisprudence disagreed as to the punishment of a Muslim who practises *siḥr* and a *ẓimmī* who practises *siḥr*. According to Mālik, the Punishment for a Muslim person who uses *siḥr* himself that contains words of disbelief is the death sentence. He must not be requested to repent, as his repentance would not be accepted. This is because his *siḥr* is something which he keeps secret, just like a disbeliever or an adulterer. This is also because Allah ﷻ defines *siḥr* as disbelief: ﴿they taught not any man, without they said, 'We are but a temptation; do not disbelieve.'﴾ (2:102). This is also the view of Ahmad Ibn Ḥanbal, Abū Thawr, Isḥāq, Ash-shāfi'ī[2] and Abū Ḥanīfa.[3]

1 *Al-Muwaṭṭa'* (628)

2 Ash-shāfi'ī held that a *sāḥir* should not be sentenced to death for simply practicing *siḥr*, but rather, he should be killed, under *al-qaṣāṣ* Law, if he has used a *siḥr* which has claimed a life (quoted by Ibn Al-Muḍir and others)

3 *Tafsīr Al-Qurṭubī* (2/48)

According to Ibn Al-Munḍir, the punishment for a person who admits to the use of *siḥr*, containing words of disbelief is the death Punishment, if he does not repent, and also if the evidence against him shows that he has used words of disbelief. If he says that the *siḥr* he has used did not contain words of disbelief, then he shall not be sentenced to death. If the *siḥr* he used harmed a person so seriously as to deserve the death Punishment (under *qaṣāṣ* law), then he must be sentenced to death, if he uses this *siḥr* with intent to harm. However, if the *siḥr* used does not merit the death penalty, then the penalty shall be blood money.[1]

Ibn Kathīr argued that according to the verse: ﴿...yet had they believed and been Allah-fearing, a recompense from Allah had been better, if they had but known﴾(2:103), a *saḥir* does not commit such an act of disbelief when he uses *siḥr*, a view which was held by Imām Aḥmad Ibn Ḥanbal and a group of predecessors. However, the punishment for committing such act is the death penalty, according to a previous case reported by Ash-Shāfi'ī and Aḥmad: "Sufyān Ibn 'Uyayna quoted 'Amrū Ibn Dinār, 'I heard Bajāla Ibn 'Abda say, "Umar Ibn Al-Khaṭṭāb instructed in writing to kill every *sāḥir* and *sāḥira*, so we killed three.'"

According to Ibn Kathīr, this hadīth is transmitted by Al-Bukhārī in his *ṣaḥīḥ*.[2] Ibn Kathīr stated: "The death penalty has another antecedent in the story of Ḥafṣa, *Umm Al-Mu'minīn*. One of her female servants performed *siḥr* to her, so she ordered that the servant be killed, and the killing was carried out.

1 Quoted from *Tafsīr Al-Qurṭubī* (2/48)

2 *Fatḥ Al-Bārī*: 6/257

According to Imām Ahmad, three companions of the Prophet ﷺ confirmed that the punishment for a *sāḥir* is the death penalty.[1]

Al-Ḥāfiz Ibn Ḥajar reported that according to Imām Mālik, the punishment for practising *siḥr* is similar to that applicable to *az-zindīq* (a person who does not believe in the Hereafter or who openly declares his faith, but conceals his *kufr*). His repentance should not be accepted, and he must be killed if it is confirmed that he is really a *saḥir*. This is also the view of Imām Aḥmad.

According to Ash-Shāfi'ī, a *sāḥir* should be killed unless the *siḥr* he has used had actually killed a person, in which case his killing must be counted as *qiṣāṣ*.[2]

Summary

According to the aforementioned views, it appears that the majority of scholars are of the opinion that a *sāḥir* should be killed, with the exception of Ash-Shāfi'ī, who said that a *sāḥir* should not be killed unless his *siḥr* has killed a person, in which case his killing should be counted as *qiṣāṣ*.

1 *Tafsīr Ibn Kathīr* : 1/144
2 *Fatḥ Al-Bārī*:10/236

The Punishment under Islamic Law for a Non-Religious Person (Ẓimmī) Practising Siḥr

Ibn Qudāma reported: "According to Abū ḥanīfa, a *ẓimmī* who practises *siḥr* should be killed, on the basis of a commonly held view and that, since the death penalty is applicable to a Muslim *sāḥir*, then it should also be applicable to a *ẓimmī sāḥir*."[1]

Al-Ḥāfiz Ibn Ḥajar reported: "According to Imām Mālik, a *ẓimmī sāḥir* should not be killed, unless his sihr has killed someone. Mālik also said that if a *ẓimmī sāḥir* has caused harm to a Muslim person, but was supposed to have entered into a covenant with Muslims not to harm any of them, he is, thus, considered to be in breach of the covenant, and should, as a result, receive the death penalty. The Prophet ﷺ did not have Labīd Ibn Al-A'ṣam killed because the *siḥr* he used against him was not an act of revenge. Furthermore, the Prophet ﷺ was worried that if he had killed him, he would have ignited a conflict between Muslims and his allies from the *anṣār* (supporters).[2]

According to Ash-Shaāfi'ī, a *ẓimmī sāḥir* should not be killed, unless his *siḥr* has killed someone.[3]

1 *Al-Mughnī* : 10/115
2 *Fatḥ Al-Bārī*:10/236
3 Ibid.

Ibn Qudāma said: "A *zimmī sāhir* should not be killed unless his *sihr* has killed someone. Mostly, it is a *sihr* that kills, in which case, the death penalty should be applied for as *qisās*. When it was confirmed that Labīd Ibn Al-A'sam had used *sihr* against the Prophet ﷺ, the Prophet ﷺ did not order his killing because, his practice of polytheism was more serious than his *sihr*."

Ibn Qudāma added: "The views quoted were based on the analogy drawn between a Muslim *sāhir* and a *zimmī sāhir*. The difference is that a Muslim *sāhir* is classed as disbeliever when he uses *sihr*. A *zimmī sāhir* is already a disbeliever. Therefore, the analogy on which scholars based their judgement is invalid on the basis of the difference between a person being a disbeliever by creed and that of a Muslim uttering words of disbelief. It is also invalid on the basis of adultery, a crime for which a Muslim is sentenced to death, while a *zimmī* is not."1

Is the Treatment of Sihr with Sihr Lawful?

Ibn Qudāma stated: "If *sihr* is treated with the recitation of some of verses of the Qur'ān or some invocations, then there is nothing wrong with it. As for the treatment of *sihr* with *sihr*, Imām Ahmad never went beyond this issue."2

1 *Al-Mughnī* : 10/115

2 *Al-Mughnī*: 10/114

Al-Hāfiz Ibn Hajar reported: "According to the Prophet's ﷺ hadīth, '*An-nushra* is a work of Satan,"1 *an-nushra* is a reference to the purpose for which it is sought. For instance, if it is intended for something good, then it is good, but if it is intended for something bad, then it is bad. However, *an-nushra* may be two types2, and this is, according to Al-Hāfiz Ibn Hajar, is the correct view:

1. Lawful *Nushra*: Treating *sihr* with the Qur'ān or permissible invocations.
2. Unlawful *Nushra*: Treating *sihr* with *sihr*, which entails seeking the assistance of demons, befriending, or seeking refuge in them or pleasing them. Perhaps this is the type intended in the hadīth, '*An-nushra* is a work of Satan.' More to the point, how can this type of nushra be lawful, while the Prophet ﷺ warned in more than one hadīth that going to the *sahara* and soothsayers and believing in what they say is disbelieving in what has been sent to Muhammad ﷺ.

According to Ibn Al-Qayyim: "*An-nushra* is curing a person of *sihr*, and it is two types:

1. Treating *sihr* with *sihr*, which is a work of Satan. This is supported by Al-hasan Al-Basrī's view; that through it, both *an-nāshir* (the one who uses *nushra*) and *al-muntashir* (the one who has it done for him) befriend the demon by answering to his needs. In return, the demon invalidates the *sihr*.
2. Treating *sihr* with *ruqya* (words of seeking refuge in Allah from evil) and invocations) is permitted.

1 Transmitted by Imām Ahmad and Abū Dāwūd
2 *Fath Al-Bārī*:10/233

Is Learning Siḥr Lawful?

Al-Ḥāfiz Ibn Ḥajar reported: "The verse ﴾'We (the *Jinn*) are but a temptation; do not disbelieve,'﴿ indicates that learning *siḥr* is an act of disbelief."1

Ibn Qudāma reported: "That learning or teaching *siḥr* is an unlawful act is an uncontroversial issue among scholars as far as we know. The Ḥanbalists hold that a person becomes an unbeliever if he learns to practise *siḥr*, whether he believes in *siḥr* as lawful or unlawful."

According to Ar-rāzī: "Researchers in the subject of *siḥr* agree that knowledge of *siḥr* is not shameful nor unlawful, on the basis that seeking knowledge is an honourable pursuit in itself, and also on the basis of the general meaning of the verse: ﴾Say: "Are those with knowledge and those without knowledge equal?﴿ (39:9) Furthermore, if *siḥr* were not accessible to learn, it would not be possible to distinguish it from a miraculous work; and knowledge of whether or not something is a miracle is obligatory. Therefore, acquiring knowledge of *siḥr* is obligatory and what is obligatory cannot be unlawful or shameful."

According to Al-ḥāfidh Ibn Kathīr: "There are, however, arguments concerning Ar-rāzī's view. First, if Ar-rāzzī meant that learning *siḥr* is not shameful, logically, then there opponents of *siḥr* among *the Mu'tazilites* deny such a view. However, if he meant that learning *siḥr* is not shameful, legally (under Islamic Law), then learning how to

1 *Fatḥ Al-Bārī*:10/225

practice *siḥr* has been condemned in the following verse ﴾...and they follow what the Satans recited over Sulaymān's Kingdom. Sulaymān disbelieved not but the Satans disbelieved, teaching the people sorcery...﴿, and in general, in the following hadīths; "And whosoever has sought the services of a clairvoyant or soothsayer, has in fact disbelieved in the Message sent to Muhammad ﷺ." (Transmitted in Al-Bukhārī), and "Whosever ties a knot and blows into it, has committed an act of sihr." (Transmitted in the Sunan).

Second, how can it be that 'researchers on the subject of *siḥr* agree that knowledge of sihr is not unlawful' whilst the Qur'ān and the hadīth warn against its learning. Furthermore, agreement among researchers requires evidence which proves that the leading scholars, or most of them, hold that it is not unlawful to learn it. But where are their views? Moreover, including the learning of *siḥr* in the meaning of *know* in the verse:

﴾Say: "Are those with knowledge and those without knowledge equal?﴿ (39:9)

is disputable, because this verse praises scholars who are learned in the disciplines of the Islamic religion.

Also, the view that knowing the work of a miracle is dependable on learning *siḥr* is weak and incorrect. This is because, the most magnificent miracles that happened to Muhammad ﷺ was the revealation of the Qur'ān. Therefore, knowledge of the Qur'ān as a miracle does not necessarily depend on learning *siḥr*. Another argument is that it is common that the companions of the Prophet ﷺ, scholarly predecessors, contemporary leading Muslim scholars and ordinary Muslims would know a miraculous work and would distinguish it from other acts, and they did not have to know *siḥr*, learn or teach it. 1

1 Quoted from *Ibn Kathīr* : 1/145

Abū Ḥayān stated in *Al-Baḥr Al-Muḥīṭ*: "The *siḥr* which glorifies other than Allah ﷻ, such as planets and demons is unanimously an act of disbelief, and, therefore, it is unlawful to learn or use. Also, the *siḥr* which intends to kill or separate between a husband and his wife or between two friends, is unlawful to learn or use. Even the sihr which has purposes other than those stated above should not be learnt nor used. In addition, charlatanism, magic and the like must not be learnt because they are part of falsehood; even if they are used as a means of entertainment."

This is a sound view which should be relied on as far as learning *siḥr* is concerned.

Difference Between Siḥr, Miracles and Charisma

According to Al-Māzarī, the difference between *Siḥr*, Miracle and Charisma is that *siḥr* is achieved through much efforts, by talking and doing things. Charisma does not require such an effort, and a miracle surpasses charisma in terms of challenge.[1]

According Al-Ḥāfiz Ibn Ḥajar, there is a consensus that *siḥr* only comes from a disrespectful person, and that a charisma does not appear on a disrespectful person. Al-Ḥāfiz Ibn Ḥajar also stated that one should be aware of the character of the person associated with the extraordinary. If, for instance, the person in question adheres to the principle of *Sharī'a* and shuns the serious sins, then the extraordinary acts he performs are classed as charisma; otherwise it is an act of sihr because it comes from one of its categories such as

1 *Tafsīr Ibn Kathīr* : 1/145

the assistance of demons.[1]

Warning

People are sometimes puzzled by the fact that although a person may not be a magician, althogh he may be a serious sinner, an innovator or a tomb-worshipper; and yet extraordinary things can still happen to him. The truth is that the extraordinary things that happen to him are the result of the assistance of demons, who beautify to people this person's *bid'a* so that people follow it and discard the *sunna*.

1 Quoted from *Rawāi'u Al-Bayān* : 1/85.

Chapter Six: How to Treat Siḥr

1. *S iḥr at-tafrīq* (separation):

   a. Its symptoms

   b. Its treatment

   c. Practical cases

   d. A *Jinn* called Shaqwān

   e. A *Jinn* puts *siḥr* inside the pillow

   f. The latest case the author has treated.

2. *Siḥr al-maḥabba* (love)

   a)Its symptoms

   b)How does it happen?

   c)Its side effects

   *d)*Lawful *siḥr*

   e)Its treatment

   f)A man guided by his wife's bridle

3. *Siḥr at-takhyīl* (false appearance of objects)

   a)Its symptoms

   b)How to treat it

   c)A practical case for its treatment

4. *Siḥr al-Junūn* (lunacy)

   a)Its symptoms

   b)Its treatment

   c)A practical case for its treatment

5. *Siḥr al-khumūl* (lethargy):

   a)Its symptoms

   b) Its treatment

6. *Siḥr al-hawātif* (hearing voices)

   a)Its symptoms

   b)Its treatment

7. *Siḥr al-maradh* (being ill)

   a)Its symptoms

   b)Its treatment

   c)Practical cases for its treatment

8. *Siḥr an-nazīf* (bleeding)

   a)How does it happen?

   b)Its treatment

   c)Practical cases for its treatment

9. *Siḥr* of impeding a marriage:

   a)Its symptoms

b)Its treatment

c)A practical case for its treatment

*d)*Important information on *siḥr*

In this chapter, I shall discuss some types of *siḥr* in terms of their effect on a person and the treatment of each type with the Qur'ān, Sunna and invocations of Allah. However, I would like to draw the reader's attention that in this and other chapters on treatment, there are some methods which are not confirmed by the Prophet in treating some special cases. They are, nevertheless, included in general principles confirmed by the Qur'ān and Sunna. For example, you will find that the treatment of a disease with a verse of the Qur'ān is included in the verse

﴾And We send down, of the Qur'ān, that which is a healing and a mercy to the believers....﴿ (17:82).

Some scholars hold that the verse refers to healing of psychological diseases such as suspicion, polytheism, immorality; while and others are of the opinion that *healing* in this context is both mental and physical.

Another evidence which is not only clearer, but is also a basic constituent, in this respect is the ḥadīth quoted by 'Ā'isha, when the Prophet ﷺ came home to find a woman treating her with *ruqya*, and said: 'Treat her with the Book of Allah (the Qur'ān)'

A close examination of this hadīth reveals that the Prophet's ﷺ statement is general; not confined to any specific verses or chapter of the Qur'ān. This proves that the entire Qur'ān is a healing. Furthermore, practical experience has shown time and again that the Qur'ān is not only a healing to siḥr, insanity and jealousy, but also to physical illnesses.

One might argue that there should be specific evidence from every verse we choose from the Qur'ān for the purpose of healing a

patient. One might also argue that one should wait until confirmation comes from a hadīth that the Prophet ﷺ healed such an illness with such a verse. In response to this argument, we say that the Prophet ﷺ laid down a general rule for every *ruqya*. It is reported in Ṣaḥīh Muslim that some people asked the Prophet ﷺ: 'O Allah's Messenger! We used to do *ruqya* during the Pre-Islamic period of ignorance.' The Prophet ﷺ said, 'Tell me about your *ruqyas*. For there is no harm in a *ruqya* as long as it does not contain words of polytheism.'[1]

According to this hadīth, we are allowed to adopt *ruqya* from the Qur'ān, Sunna, invocations of Allah or the like; or even *ruqyas* which belonged to the pre-Islamic period, provided they do not contain a language of polytheism.

1. Siḥr of Separation

Allah ﷻ says: ﴿...and they follow what the Satans recited over Sulaymān's Kingdom. Sulaymān disbelieved not but the Satans disbelieved, teaching the people sorcery, and that which was sent down upon Babylon's two angels, Harut and Marut; they taught not any man, without they said, 'We are but a temptation; do not disbelieve.' From them they learned how they might divide a man and his wife, yet they did not hurt any man thereby, save by the leave of Allah, and they learnt what they hurt them and did not profit them, knowing well that whosoever buys it shall have no share in the world to come; evil then was that they sold themselves for; if they

1 *Muslim* : The Book of As-Salām (64), and in *An-Nawawī* : 14/187.

had but known.﴾ (2:102)

Jabir ﷺ reported that the prophet ﷺ said: "*Iblis* would lay his throne on water and would send his brigade of demons. The lowest among them in rank is the one who is most notorious in stirring up *fitna*. One of the demons would, after a mission, come and say to *Iblis*, 'I have done so and so.' *Iblis* would reply, 'You have not done anything.' Another one would come and say: 'I have not left such and such person until I separated him from his wife.' *Iblis* would come closer to his demon and say, 'How good you are.'"[1]

Definition of Siḥr of Separation

It is a *siḥr* which aims to separate between two spouses, or stir up hatred between two friends or two partners.

Types of Siḥr of Separation

1 Separating a person from his/her mother

2. Separating a person from his/her father

3. Separating a person from his/her brother

4. Separating a person from his/her friend

5. Separating a person from his/her business partner

6. Separating a person from his/her spouse. This is the most dangerous and prevalent type.

1 *Muslim* in *An-Nawawī* : 17/157.

Symptoms of Siḥr of Separation

1. A sudden change in attitude from love to hate.
2. A great deal of suspicion is aroused between the two people concerned
3. No excuses are accepted by either party, even if one of them is in the wrong.
4. Exagerating the causes of disputes between two people, even though they may be trivial.
5. Changing the mental image that a woman may have of her husband, or changing the mental image that a man may have of his wife; so that the man would see his wife in an ugly way, even though she were beautiful. In reality, it is the demon who is entrusted with the task of performing this type of *siḥr* is the one who would appear to the husband in her person, but in an ugly way. By the same token, the woman would see her husband in a horrible way.
6. The person affected by *siḥr* hates anything the other party does.
7. The person affected by *siḥr* hates the place in which the other party stays. For instance, a husband may be in good mood when he is outdoors, but when he returns home, he feels quiete depressed.

According to Al-Ḥāfidh Ibn Kathīr, the cause of separation between two spouses through this *siḥr* is that each of them appears to the other as an ugly or ill-mannered person.[1]

1 *Tafsīr Ibn Kathīr* : 1/144

How does the siḥr of separation take place?

A person goes to a sorcerer and requests that a certain person be separated from his wife. The sorcerer would ask his client to provide the name of the person and that of his mother, and traces of the person's smell from his/her hair, garment or handkerchief etc... If this is too difficult to obtain, the sorcerer would perform *siḥr* on some water, then ask his client to spill it along the way which that person normally uses. If person crosses the place of water, then he/she would be affected by *siḥr*. Another way of doing it is by adding the water into his food or drink.

Treatment

There are three stages of treatment:

First Stage: Pre-treatment Stage

Providing a setting of true faith, by removing pictures from the place of treatment so that angels may enter it.

Taking any talisman from the patient and burning it

There should be no music in the place of treatment.

The place of treatment should be devoid of any unlawful act, such as men wearing gold, women without *ḥijāb*, or anyone smoking.

Lecturing the patient and his family on *al-'aqīda* so that their hearts are cleansed from any attachment to anything other than Allah ﷻ.

Diagnosing the case by asking the patient some questions to check for the existence of symptoms, or most of them:

1. Do you sometimes see your wife in an ugly way?
2. Do you dispute over trivialities?
3. Do you feel relaxed outdoors, and very depressed at home?
4. Does anyone of you feel uncomfortable during sexual intercourse?
5. Does anyone of you feel nervous during sleep or have nightmares?

Continue asking questions, and if the patient has two or more symptoms, resume your treatment.

1. Do *wudhū'* before starting treatment ask people who are with you to do the same.
2. If the patient is a female, do not start treatment until she covers her hair and body, and fastens her garments well so that her body is not revealed during the process of treatment.
3. Do not treat a woman whose face is uncovered who is wearing perfume or has anicured nails
4. Do not treat a woman unless one of her *maḥārim* (unlawful persons to marry) is present.
5. Do not allow anybody to be present apart from her maḥārim.
6. Recite: *lā ḥawla wa lā quwwata illā billāhi* and *'īnu billāhi jall wa 'alā*.

Second Stage: Treatment

Put your hand on the head of the patient and recite the following *ruqya*[1] loudly in his/her ears:

1. *Al-Fātiḥa*

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾
ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾
ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣﴾ مَٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ ٱهْدِنَا
ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ
وَلَا ٱلضَّآلِّينَ ﴿٧﴾

'Aūḍu billahi mina shayṭāni rajīmi min hamzihi wa nafkhihi wa nafthihi, Bismillahir-raḥmānir-raḥīm, al-ḥamdu lillahi rabbi-l-'ālamīn, ar-rahmāni raḥim māliki yawmi-dīn'iyyāka na' budu wa 'iyyāka nast'īn 'ihdina ṣirāṭa-l-mustaqīm ṣirāṭa-laḍīna an'amta 'alayhim ghayri-l-maghdūbi 'alayhim wa lā dhālīn.

1 Please note reference to this *ruqya* will be repeated hereinafter as '*the ruqya*' of '*ruqya*'.

2. Al-Baqara:1-5

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾ وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥﴾

إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

﴾Bismillahi raḥmāni raḥīm, alif lām mīm, Zālika-lkitābu lā rayba fīhi, hudal-lilmuttaqīn, al-laḏīna yu'minūna bilghaybi wa yuqīmūna-ṣalāta, wa mimmā razaqnāhum yunfiqūn, wal-laḏīna yu'minūna bimā 'unzila 'ilayka wa mā 'unzila min qablika, wa bil'ākhirati hum yūqinūn, 'ūlā'ika'alā hudan mir-rabbihim wa 'ūlā'ika humul-mufliḥūn. 'Innal-ladina kafarū sawā-'un 'alay-him 'a-'an-zartahum 'am lam tunzirhum lā yu'-minūn﴿

3. Al-Baqara: 102

وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَٰنَ ۖ وَمَا كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ۚ وَلَبِئْسَ مَا شَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٢﴾

(to be recited several times)

ʾAʿūḍu billahi mina shayṭāni rajīm, ﴾wat-taba'ū mā tatlū shayāṭīinu ʿalā mulki sulaymāna, wa mā kafara sulaymānu wa lākinna shayyāṭina kafarū, yuʿ alimūnan-nāsas-siḥra wa mā ʾunzila ʿalā-lmalakayni bibābila hārūta wa mārūta, wa mā yuʿalimāni min aḥadin hattā yaqūlā innamā naḥnu fitnatun falā takfur, fayataʿallamūna minhumā mā yufarriqūna bihi baynal-marʾi wa zawjihi, wa mā hum bidhārrīna bihi min aḥadin ʾillā biʾiḍnil-lāh, wa yataʿallamūna mā yadhurruhum wa lā yanfaʿ

uhum, wa laqad ʿalimū lamani-shtarahu mā lahu fī-l'ākhirati min khalāk, walabi'sa mā sharaw bihi 'anfusahum law kānū yaʿ lamūn.》

4 Al-Baqara: 163-4

وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿١٦٣﴾
إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَا أَنزَلَ اللَّهُ
مِنَ السَّمَاءِ مِن مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا
مِن كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ
بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

'A'ūḏu billahi mina shayṭāni rajīm, 《Wa 'ilāhukum 'ilāhun wāḥidun lā 'īlāha 'illā huwwar-raḥmānur-raḥīm Inna fī khalqis-samāwāti wal-ardhi wa-khtilāfil--lalī wan-hari wal-fulkhil-lati tajrī fil-baḥri bimā yanfa'un-nāsa wa mā 'anzalal-lāhu minas-samā'i min mā'in fa'aḥyā bihi-l'ardha ba'da mawtihā, wa baththa fīhā min kulli dābbatin, wa taṣrīfir-riyyāḥi was-saḥābil-musakhari baynas-samā'i wal-ardhi la'āyāatin liqawmin ya' qilūn.》

5. 'āyatul-kursiy (Al-Baqara:255)

﴿٢٥٤﴾ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ
الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا
فِي الْأَرْضِ ۗ مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا
شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ
وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

'Aʿūḏu billahi mina shayṭāni rajīm, 《'Allahu lā 'ilāha 'illā huwwa 'al-ḥayyu-lqayy lā ta'khuḏuhu sinatun wa lā nawm lahu mā fīs-samāwati wa mā fil-'ardhi, man ḏal-laḏl yashfaʿu ʿindahu 'illā bi'iḏnihi yaʿ lamu mā bayna 'aydīhim wa mā khalfahum wa lā yuḥiṭūna bishay'in min ʿilmihi 'illā bimā shā'a wasiʿa kursiyyuhus-samāwati wal-'ardh, wa lā ya'ūduhu ḥifẓuhumā wa huwwal-ʿ aliyyul-ʿ aẓīm.》

6. Al-Baqara: 285-6

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ

إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ
وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ وَقَالُواْ سَمِعۡنَا
وَأَطَعۡنَاۖ غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ
ٱللَّهُ نَفۡسًا إِلَّا وُسۡعَهَاۚ لَهَا مَا كَسَبَتۡ وَعَلَيۡهَا مَا ٱكۡتَسَبَتۡۗ
رَبَّنَا لَا تُؤَاخِذۡنَآ إِن نَّسِينَآ أَوۡ أَخۡطَأۡنَاۚ رَبَّنَا وَلَا تَحۡمِلۡ
عَلَيۡنَآ إِصۡرٗا كَمَا حَمَلۡتَهُۥ عَلَى ٱلَّذِينَ مِن قَبۡلِنَاۚ رَبَّنَا وَلَا
تُحَمِّلۡنَا مَا لَا طَاقَةَ لَنَا بِهِۦۖ وَٱعۡفُ عَنَّا وَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَآۚ
أَنتَ مَوۡلَىٰنَا فَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ ﴿٢٨٦﴾

ʾAʿūḍu billahi mina shayṭāni rajīm, ❮ʾāmanar-rasūlu bimā ʾunzila ʾilayhi mir-rabbihi wal-muʾminūn, kullun ʾāmana billahi wa malāʾikatihi wa kutubihi wa rusulihi, lā nufarriqu bayna ʾaḥadin mir-rusulihi wa qālu samiʿ nā wa ʾaṭaʿ nā ghufrānaka rabbanā wa ʾilaykal-maṣīr Lā yukalliful-lāhu nafsan ʾillā wusʿ ahā lahā mā kasabat wa ʿ alayhā maktasabat, rabbanā lā tuʾākhiḍnā ʾin-nasīnā ʾaw akhṭaʾnā, rabbanā walā taḥmil ʿalaynā ʾisran kamā ḥamaltahu ʿlāl-laḏīna min qablinā, rabbanā wa lātu ḥammilnā mā lā ṭāqatalanā bih, waʿfuʿannā waghfirlanā warḥamnā ʾantā mawlānā fanṣumā ʿalāl-qawmil-kāfirīn.❯

7. ʾāli ʿ imrān: 18-19

شَهِدَ

ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلۡمَلَٰٓئِكَةُ وَأُوْلُواْ ٱلۡعِلۡمِ قَآئِمَۢا بِٱلۡقِسۡطِۚ
لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿١٨﴾ إِنَّ ٱلدِّينَ عِندَ
ٱللَّهِ ٱلۡإِسۡلَٰمُۗ وَمَا ٱخۡتَلَفَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ إِلَّا مِنۢ
بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡۗ وَمَن يَكۡفُرۡ بِـَٔايَٰتِ
ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ﴿١٩﴾

ʾAʿūḍu billahi mina shayṭāni rajīm, ❮Shahidal-lāhu ʾannahu lā ʾilāha ʾllā huwwa wal-malāʾikatu wa ʾūlul-ʿ ilmi qāʾiman bil-qisṭl, lā ʾilāha ʾllā huwwal-ʿ azīzu-lḥ akīmu, ʾinnad-dīna ʿ indallāhi ʾal-ʾislāmu, wamakhtalafal-laḏīna ʾūtul-kitāba ʾillā min baʿ dimā jāʾahumul-ʿ ilmu baghyan baynahum wa man yakfur biʾāyātillahi, faʾinnal-lāha sarī ʿ ul-ḥisāb.❯

8. Al-A‘ rāf: 54-56

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ
أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا
وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ
وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾ ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا
وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا۟ فِى
ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ
ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ﴿٥٦﴾

’A‘ūḏu billahi mina shayṭāni rajīm, ❬Inna rabbakumul-lāhul-laḏī khalaqas-samāwāti wal-’ardhi fī sittati ’ayyāmin thumma-stawā ‘alāl-‘arshi, yughshīl-laylan-nahāra yaṭlubuhu ḥathīthan wash-shamsa wal-qamara wan-nuja musakharātin bi’amrihi ’alā lahul-khalqu wal-’amru tabarākal-lahu rabbul-‘ālamīn, id‘ū rabbakum tadharru‘ an wa khufyatan ’innahu lā yuḥibbul-mu‘ tadīn, wa lā tufsidū fil-’ardhi ba‘ da ’iṣlāḥ ihā wad-‘ūhu khawfan wa ṭama‘ an ’inna raḥmata allahi qarībun minal-muḥ sinīn.❭

9. Al-A‘ rāf: 117-122

۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِىَ تَلْقَفُ مَا
يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١١٨﴾ فَغُلِبُوا۟
هُنَالِكَ وَٱنقَلَبُوا۟ صَٰغِرِينَ ﴿١١٩﴾ وَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿١٢٠﴾
قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿١٢٢﴾

’A‘ūḏu billahi mina shayṭāni rajīm, ❬wa ’awḥ aynā ’ilā mūsā ’an ’alqi ‘aṣaka fa’iḏā hiyya talqafu mā ya’fikūn. Fawaqa‘ al- ḥaqqu wabaṭala mā kānū ya‘lamūn. Fa ghulibū hunālika wan-qalabū ṣāghirīn Wa ’ulqiyyas-saḥaratu sājidīn. Qālū ’āmannā birabbil-‘ ālamīn, rabbi mūsā wa hārūn.❭

These verses must be repeated several times, especially the verse:

❬*wa ’ulqiyyas-saḥaratu sājidīna.*❭

10. Yūnus: 81-82

فَلَمَّآ أَلْقَوْا۟ قَالَ
مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ ۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۖ إِنَّ ٱللَّهَ لَا يُصْلِحُ
عَمَلَ ٱلْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ
ٱلْمُجْرِمُونَ ﴿٨٢﴾

ʾAʿūḍu billahi mina shayṭāni rajīm, ❮Falamā alqaw, qāla mūsā mā jiʾtum bihis-siḥru, ʾinnal-lāha sayubṭiluhu. ʾinnal-lāha lā yuṣlihu ʿamalal-mufsidīn. Wa yu ḥiqqul-lāhul-ḥaqqa bikalimātihi wa law karihal-mujrimūn.❯

These verses must be repeated several times , especially the verse:

❮ʾinnal-lāha sayubṭiluhu.❯

11. Ṭa-Ha: 69

وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓا۟ ۖ إِنَّمَا صَنَعُوا۟
كَيْدُ سَٰحِرٍ ۖ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾

ʾAʿūḍu billahi mina shayṭāni rajīm,❮Wa ʿalqi ma fi yaminika talqaf ma sanaʿu, Innamā ṣanaʿū kaydu sāḥirin wa lā yufliḥus-sāḥiru ḥaythu ʾatā.❯
(to be repeated several times)

12. Al-Muʾminūn:115-118

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ
إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۖ لَآ إِلَٰهَ إِلَّا
هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾ وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا
ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ
ٱلْكَٰفِرُونَ ﴿١١٧﴾ وَقُل رَّبِّ ٱغْفِرْ وَٱرْحَمْ وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١١٨﴾

ʾAʿūḍu billahi mina shayṭāni rajīm, ❮ʾafaḥasibtum ʾannamā

khalaqnākum ʿabathan wa ʾannakum ʾilaynā lā turjaʿūn, fataʿālāl-lāhu-lmalikul-ḥaqqu lā ʾilāha ʾillā huwwa rabbul-ʿarshil-karīmi, wa man yadʿu maʿal-lāhi ʾilāhan ʾākhara lā burhāna lahu bihi, faʾinnamā ḥisābuhu ʿinda rabbihi, ʾinnahu lā yufliḥul-kāfirūn, wa qur-rabbī-ghfir war-ḥam wa ʾanta khayrur-rāḥimīn.》

13. Aṣ-ṣāffāt: 1-10

وَالصَّافَّاتِ صَفًّا ﴿١﴾ فَالزَّاجِرَاتِ زَجْرًا ﴿٢﴾ فَالتَّالِيَاتِ ذِكْرًا ﴿٣﴾ إِنَّ إِلَٰهَكُمْ لَوَاحِدٌ ﴿٤﴾ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿٥﴾ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا مِّن كُلِّ شَيْطَانٍ مَّارِدٍ ﴿٧﴾ لَّا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا ۖ وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١٠﴾

ʾAʿūdu billahi mina shayṭāni rajīm,《Waṣ-ṣāffāti ṣaffan, faz-zājirāti zajran, fat-tāliyyāti ḍikran, ʾinna ʾilāhakum lawāḥid, rabbus-samawāti wal-ʾardhi wa mā baynahumā wa rabbul-mashāriqi, ʾinnā zayyānnās-samāʾad-dunyā bizīnatil-kawākibi, wa ḥifẓan min kulli shayṭānin mārid, lā yasmmaʿ ūna ʾilal-malaʾil-aʿlā, wa yuqdafūna min kulli jānibin, duḥūran wa lahum ʿ aḍābun wāṣib, ʾillā man khaṭifal-khaṭfata fa ʾatbaʿ ahu shihābun thāqib.》

14. Al-ʾAhqāf : 29-32

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَن لَّا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾

ʾAʿūḍu billahi mina shayṭāni rajīm, 《Wa ʾiḍ ṣarafnā ʾilayka nafaran minal-jinni yastamiʿ ūnal-qurʾāna, falamā hadharūhu qālū anṣitū, falamā qudhiyya wal-law ʾilā qamihim munḍirīn, qālū yā qawmanā ʾinnā samiʿ nā kitāban ʾunzila min baʿ di mūsā muṣaddiqan limā bayna yadayhi, yahdī ʾilāl-haqqi wa ʾilā tarikin mustaqīm, yā qawmanā ʾajībū dāʿ hiyyal-lahi wa ʾāminū bihi yaghfir lakum min ḍunūbikum wa yujirkum min ʿaḍābin ʾalīm wa man lā yujib dāʿ iyyal-lahi falaysa bimuʿjizin fil-ardhi wa laysa lahu min dūnihi ʾawliyyāʾ ʾūlāʾika fī dhalālin mubīn.》

يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ
أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ ۚ لَا تَنفُذُونَ
إِلَّا بِسُلْطَٰنٍ ﴿٣٣﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا
شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ﴿٣٥﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٣٦﴾

ʾAʿūḍu billahi mina shayṭāni rajīm, ❮Yā maʿ sharal-jini wal-insi ʾini-staṭaʿtum ʾan tanfuḍu min ʾaqṭāris-samawāti wal-ʾardhi fanfuḍū lā tanfuḍūna ʾillā bisulṭān, fabiʾayyi ʾālāʾl rabbikumā tukaḍibān, yursalu ʿalaykuma shuwwāẓun min-nārin wa nu ḥāsun falā tantaṣirān. Fabiʾayyi ʾālāʾl rabbikumā tukaḍibān.❯

لَوْ أَنزَلْنَا هَٰذَا
ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ
ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ
﴿٢١﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ
هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ
ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ
ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ
﴿٢٣﴾ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ
يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾

ʾAʿūḍu billahi mina shayṭāni rajīm, ❮Law ʾanzalnā haḍāl-qurʾānaʿ alā jabalin laraʾaytahu khāshiʿ an mutaṣaddiʿan min khashyatil-lahi wa tilkal-amthālu nadhribuhā lin-nāsi laʿ allahum yatafakkarūn, huwwal-lahul-laḍī lā ʾilāha ʾillā huwwaʿ ālimul-ghaybi wash-shahādati huwwar-raḥmānur-raḥīm, huwwal-lahul-laḍī lā ʾilāha ʾillā huwwal-malikul-quddusu, ʾassalāmul-muʾminu-lmuhayminu-lʿazīzul-jabbārul-mutakabbiru, subḥānal-lahi ʿammā yushrikūn, huwwal-lahu-lkhāliqu-lbāriʾul-muṣawwiru lahul-ʾasmāʾul-ḥusnā, yusabbiḥu lahu mā fīs-samāwāti wal-ʾardhi wa huwwal-ʿazīzul-ḥakīm.❯

17. Al-Jinn: 1-9

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا
عَجَبًا ﴿١﴾ يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ﴿٢﴾
وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُۥ كَانَ
يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطًا ﴿٤﴾ وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلْإِنسُ
وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ
مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا۟ كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ
ٱللَّهُ أَحَدًا ﴿٧﴾ وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا
شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ ۖ فَمَن
يَسْتَمِعِ ٱلْـَٔانَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ﴿٩﴾

ʾA'ūḍu billahi mina shayṭāni rajīm, ❮Qul ʾūḥiyya ʾilayya ʾannahu-stamaʿa nafarun minal-jinni faqālū ʾinnā samiʿ nā qurʾānan ʿajaban yahdī ʾilār-rushdi faʾāmannā bihi wa lan nushrika birabbinā ʾaḥadā, waʾannahu taʿ ālā jaddu rabbinā mat-takhaḍa ṣāḥ ibatan wa lā waladan, wa ʾannahu kāna yaqūlu safīhunā ʿ alāl-lahi shaṭaṭā, wa ʾannā ẓanannā ʾa-lan taqūlal-ʾinsu wal-jinnu ʿ alal-lahi kaḍibā, wa ʾannahu kāna rijālun minal-ʾinsi yaʿ- ūḍūna birijālin minal-jinni fazādūhum rahaqā, wa ʾannahum ẓannū kamā ẓanantum ʾal-an yabʿ athal-lahu ʾ aḥadā, wa ʾannā lamasnās-samāʾa fawjadnāhā muliʾat ḥarasan shadīdan wa shuhubā, wa ʾannā kunnā naqʿ-udu minhā maqāʿ ida lis-samʿi, faman yastamiʿ il-ʾāna yajid lahu shihāba-raṣadā.❯

18. Al-ʾIkhlāṣ (Qurʾān:112)

قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾ ٱللَّهُ ٱلصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ
وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴿٤﴾

ʾA'ūḍu billahi mina shayṭāni rajīm, ❮Bismillahir-raḥmānir-raḥīm, qul huwwal-lāhu aḥad ʾallāhuṣ-ṣamad, lam yalid wa lam yulad wa lam yakun lahu kufuʾan aḥad.❯

19. Al-Falaq: (Qurʾān:113)

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ﴿١﴾ مِن شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِن
شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى
ٱلْعُقَدِ ﴿٤﴾ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

ʾA'ūḍu billahi mina shayṭāni rajīm, ❮ Bismillahir-raḥmānir-raḥīm, qul ʾa'ūḍu birabbil-falaq min sharri mā khalaqa wamin sharrin-

naffāthāti fil-'uqad wa min sharri ḥāsidin 'iḏā ḥasad.》

The part

(*wamin sharrin-naffāthāti fil-' uqadi*)
must be repeated several times.

20. 'An-nās (Qur'ān:114)

قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ﴿١﴾ مَلِكِ ٱلنَّاسِ ﴿٢﴾ إِلَٰهِ
ٱلنَّاسِ ﴿٣﴾ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ﴿٤﴾ ٱلَّذِى
يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ﴿٥﴾
مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ﴿٦﴾

'A'ūḏu billahi mina shayṭāni rajīm, 《*Bismillahir-raḥmānir-raḥīm, qul 'a'ūḏu birabbin-nāsi malikin-nāsi 'ilāhin-nāsi, min sharril-waswāsil-khannāsil-laḏī yuwaswisu fī ṣudūrin-nāsi minal-jinnati wan-nās.*》

After this *ruqya*, the patient will be in either of the following three conditions:

The First Condition: If the patient should have an epileptic seisure, and the *Jinn* that has been charged with the task of *siḥr* should speak through the patient, then deal with this *Jinn* in exactly the same way as you would treat cases of *al-junūn* (insanity). However, you should ask the *Jinn* several questions among which are:

What is your name? What is your religion? If he is not a Muslim,

invite him to Islam. But if he is, then explain to him that his working for the *sāḥir* is against Islam and unlawful.

Ask him the location where the *siḥr* is hidden or buried. But do not believe him until it has been proven that he is telling the truth. If for example, he informs you that the siḥr is in a certain place, then send someone to find it. If it is found then he is telling the truth. Remember, the *Jinn* tell many lies.

Ask him whether or not he is the only one entrusted with the task of doing *siḥr*. If he has someone else working with him, then ask him to bring him to you, so that you can talk to him.

Sometimes the *Jinn* tells you: "A certain person (man) has gone to the sorcerer and requested this *siḥr* be done. In this case, the healer should not believe him, as he would want to stir up hostility between people, and his testimony would, in any case, be rejected under Islamic Law, since he is disrespectful. His disrespectfulness is evident, as he works for the soecerer. In this context Allah ﷻ says:

《O believers! If a disrespectful man comes to you with a tiding, make clear, lest you afflict a people unwittingly, and then repent of what you have done.》 (49:6)

If the *Jinn* should inform you of where the sihr is buried and you have disinterred it, then recite the following verses over some water:

۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِىَ تَلْقَفُ مَا
يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١١٨﴾ فَغُلِبُوا۟
هُنَالِكَ وَٱنقَلَبُوا۟ صَٰغِرِينَ ﴿١١٩﴾ وَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿١٢٠﴾
قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿١٢٢﴾

﴾*wa 'awḥ aynā 'ilā mūsā 'an 'alqi 'aṣaka fa'iḍā hiyya talqafu mā ya'fikūn, fawaqa' al-ḥaqqu wabaṭala mā kānū ya'malūn, fa ghulibū hunālika wan-qalabū ṣāghirīn wa 'ulqiyyas-saḥaratu sājidīna, qālū 'āmannā birabbil-' ālamīn, rabbi mūsā wa hārūna.*﴿ (7:117-122)

فَلَمَّآ أَلْقَوْا۟ قَالَ
مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ ۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۖ إِنَّ ٱللَّهَ لَا يُصْلِحُ
عَمَلَ ٱلْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ
ٱلْمُجْرِمُونَ ﴿٨٢﴾

﴾*Fa-lamma 'alqaw qāla mūsā mā ji'tum bihis-siḥru, 'innal-lāha sayubṭiluhu. 'innal-lāha lā yuṣliḥu ' amalal-mufsidīna, wayu ḥiqqul-lāhal-ḥaqqa bikalimātihi wa law karihal-mujrimūn.*﴿ (10 :81-82)

وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓا۟ ۖ إِنَّمَا صَنَعُوا۟
كَيْدُ سَٰحِرٍ ۖ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾

﴾*'Wa alqima fi yaminika talqaf ma san'ū innamā ṣana' ū kaydu sāḥirin wa lā yufliḥus-sāḥiru ḥaythu 'tā.*﴿ (20:69)

Take a pot of water and recite the above verses over the water, so that the air exhaled from your recitation reaches the water. Dissolve the *siḥr* into the water, be it paper, perfume or otherwise, then pour the water at a distant location. If the *Jinn* says that the patient has drunk the *siḥr*, then ask the patient if he feels any pain in his stomach. If he does, then the *Jinn* is telling the truth.

If it is proven that the *Jinn* is telling the truth, try to convince him to get out of the patient and never come back, and tell him that you will invalidate such *siḥr*, by Allah's Leave. Afterwards, read the above verses, and the verse (2:102) over the water, and ask the patient to drink from it and to wash himself/herself with it, for few days.

If the *Jinn* says the patient has passed over the *siḥr* or it has been done to him through traces of his hair or garments, then recite the above verses over water, and ask the patient to drink from it and wash himself/herself with it, for few days, outside the bathroom, then pour it in a street for instance or in any place outside the washroom until the pain goes. Afterwards, take a covenant from the *Jinn* to leave and never return

Ask the patient to visit you after a week, and recite the *ruqya* to him

again If he does not feel anything, then the *siḥr* has been invalidated. If he should have an epileptic seizure again, then the *Jinn* is a liar and he has not left the patient. Ask him why he does not want to leave. Treat him kindly. If he agrees to leave, then Praise is to Allah, but if he does not, hit him and recite the Qur'ān, or use other forms of torture. If the patient does not become epileptic, but feels dizzy or shivers, register *āyat al-Kursiy* repeatedly for an hour in an audiotape and give it to him to listen to, with headphones, three times a day for a whole month:

﴿٢٥٤﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ﴿٢٥٥﴾

﴾’Allahu lā ’ilāha ’illā huwwa ’al-ḥayyu-lqayy lā ta’khuḍuhu sinatun wa lā nawm lahu mā fīs-samāwati wa mā fil-’ardhi, man ḍal-laḍl yashfa‘u ‘indahu ’illā bi’iḍnihi ya‘ lamu mā bayna ’aydīhim wa mā khalfahum wa lā yuḥiṭūna bishay’in min ‘ ilmihi ’illā bimā shā’a wasi‘a kursiyyuhus-samāwati wal-’ardh, wa lā ya’ūduhu ḥifẓuhumā wa huwwal-‘ aliyyul-‘ aẓīm.﴿ (2:255)

Ask the patient to visit you after one month. Recite the same *ruqya* to him/her, and he/she would -by Allah's Leave- have recovered by then. But, if the patient is not cured, repeat the same process by recording the following chapters from the Qur'ān (*Aṣ-ṣāffāt*, *Yāsīn*, *Ad-dukhān* and *Al-Jinn*) and advising him/her to listen to it three times a day, for three weeks. He/she should, by Allah's Leave, recover. If he does not, try to prolong the period of treatment (i.e. listening to the Qur'ān)

The Second Condition: During the recitation of *ruqya*, the patient should feel dizzy, shiver or have a very bad headache; but would not become epileptic. In this case, repeat the *ruqya* three times. If he/she should become epileptic, treat him/her as in the first condition. If he/she does not, but his/her shivering or headache begin to ease, then recite the *ruqya* to him/her for a few days, and he/she will recover by Allah's Leave. If the patient does not recover, advise him/her of the following follow-up treatment:

1. Record the chapter *aṣ-ṣaffāt* once and *āyat al-kursiy* several times on an audiotape and ask the patient to listen to it three times a day.
2. Advise him to observe ṣalāt in a group (*ṣalātul jamā'a*)
3. Advise him to say the following supplication 100 times after *ṣalātul fajr*, for one month:

(*lā’īlāha illāllah waḥdahu lā sharika lahu lahulmuk wa lahulḥamd wa huwwa ‘alā kulli shay’in qadīr*)

Advise the patient him that the pain may increase during the first ten or fifteen days, but then would abate gradually. By the end of the month, the pain should have gone. Recite the *ruqya* again, and he should, by Allah's Leave, feel no pain, and the *siḥr* would have been neutralised. But, the pain may increase throughout the month, and the patient may feel a severe tightening in the chest. In this case,

ask him/her to come back, and recite the *ruqya* to him/her a few times. If the patient, by Allah's Leave, becomes epileptic, use the same treatment as in the first condition.

The Third Condition: The patient may not feel anything during the recitation of *ruqya*. In this case, ask him/her questions in order to determine some or most of the symptoms (these questions are discussed above). If you do not identify any symptoms, assume that this person is neither affected by sorcery nor ill. To ensure that there is nothing wrong with this person, you may recite the *ruqya* three times. If some symptoms exist, and if you repeat the *ruqya*, and, then, he/she does not feel anything – *and this is very rare* – do the following

1. Record the chapters *ad-dukhān* and *al-Jinn* on an audiotape and advise the patient to listen to it, three times a day.
2. Advise the patient to say (*astaghfirullah*) 100 times or more, everyday.
3. Advise patient to say (*lā ḥawla wa lā quwwata ilā billah*) 100 times or more, everyday.

All these steps should be observed for a month, after which time you should recite the *ruqya* and follow the treatment as outlined for the above two conditions.

Third Stage: Post-treatment

If the patient recovers through your treatment and feels well, you should praise Allah ﷻ Who has made it possible. You should also feel that you are more in need of Allah's Support, so that He will

assist you in other cases. Do not let yourself be driven by your success in treating cases of sorcery into a state of arrogance and denial of Allah's Support. The following verse indicates that if one shows gratefulness to Allah ﷻ for a blessing, Allah ﷻ gives him more:

﴿And when your Lord proclaimed, 'if you are thankful , surely I will increase you, but if you are thankless My chastisement is surely terrible.﴾ (14:7)

Yet, the patient may still be exposed to a renewed *siḥr*. If those who do *siḥr* learn that the patient has sought treatment, they may go to a sorcerer to perform another *siḥr*. In order to avert being afflicted by *siḥr* a second time, the patient should not inform anybody of his recovery. In any case, advise him/her:

1. To observe ṣalāt in a group (*ṣalātul jamā'a*)
2. Not to listen to songs or music.
3. To make *al-wudhū'* and recite *āyatul kursiy*, before going to bed.
4. To say (*bismillah*) upon doing any task.
5. To say:

   (*lāilāha illāllah waḥdahu lā sharika lah lahu-lmulk wa lahul-ḥamd wa huwwa 'alā kulli shay'in qadīr*)

   100 times after *ṣalātul fajr*.
6. To read the Qur'ān everyday, or listen to it if the patient is illiterate.
7. To be in the company of pious people
8. To observe morning and evening supplications.

Examples of the Treatment of the Siḥr of Separation

The First Case: A Jinn called Shaqwān

A woman used to hate her husband so much, to the point that the symptoms of *siḥr* done to her were obvious. She used to feel uncomfortable not only at home, especially in the company of her husband, whom she would see in a negative way, as if he were a savage beast.

Her husband took her to a healer, and the *Jinn* spoke through her person and said that his presence in the woman was as a result of *siḥr*. His mission was to separate this man from his wife. The healer hit him very hard, yet he did not respond. The woman's husband told me that he had been taking his wife to the healer for a month, until the *Jinn* told him to divorce his wife. Unfortunately, the man fulfilled the *Jinn*'s request, and divorced his wife, an initial divorce. Afterwards, he brought her back, and she recovered for a week. But, the *Jinn* returned to her, and this is the reason the man brought her to me. I recited some verses of the Qur'ān over her, then she became epileptic. This is the summary of the conversation which took place between me and *Jinn*.

Me: "What is your name?"

Jinn: "Shaqwān."

Me: "What is your religion?"

Jinn: "Christianity."

Me: "Why did you enter into this woman?"

Jinn: "In order to separate her from her husband."

Me: "I have a proposal for you. If you accept it, then praise is due to Allah. But if you do not, you will have a choice."

Jinn: "Do not tire yourself. I will not go. Her husband already tried by taking her to such and such healer . . .

Me: "I did not ask you to get out from her."

Jinn: "What do you want, then?"

Me: "I would like to invite you to embrace Islām. If you accept, then praise is due to Allah. Otherwise, there is no compulsion in religion."

I kept on inviting him to Islām, and after a prolonged debate, he eventually embraced Islām. So, I asked him:

Me: "Have you truly become a Muslim, or are you just tricking me?"

Jinn: "You cannot force me to become Muslim, but I have done it from my heart, but . ."

Me: "But what?"

Jinn: "Now, I see before me a group of Christian *Jinn* who are threatening me, and I am afraid they will kill me."

Me: "This is an easy matter. If it is proven to us that you have really become a Muslim, then we will give you a strong weapon which will prevent any of them from coming near you."

Jinn: "Give it to me then."

Me: "No, not until we finish our discussion."

Jinn: "What else do you want?"

Me: "To prove that you have become a true Muslim you should get out of this woman."

Jinn: "Yes, I have become a Muslim, but how can I escape from the *sāḥir*?"

Me: "This is easy, if you agree with us."

Jinn: "Yes."

Me: "Where is the object used for *sihr* then?"

Jinn: "Buried in the backyard of the house where the woman lives. But I cannot exactly determine the place because, there is another *Jinn* employed as a guard over it, and every time the place becomes known, he transfers it to another place."

Me: "For how long have you been working with this *sāhir*?"

Jinn: For about ten or twenty years –*I have forgotten whether it was ten or twenty*- and I have inhabited three women before this lady."

The *Jinn* recounted the story of the three women. When it became clear to me that he was telling the truth, I told him:

Me: "Take the weapon I have promised you."

Jinn: "What is it?"

Me: "*āyatul kursiy*. Every time a *Jinn* comes near you, recite it and he will run away from you. Did you memorise it?"

Jinn: "Yes, I memorised it from the women, because she used to recite it often. But, how can I escape from the *sāhir*?"

Me: "Get out now and go and live in Makka among the believing *Jinn*."

Jinn: "But, will Allah accept my repentance after all these sins? I have tortured this woman and other women before her, so much."

Me: "Yes, for Allah says: ﴾Say: 'O my people who have been prodigal against yourselves, do not despair of Allah's Mercy; surely He is the All-forgiving, the All-compassionate.﴿" (39:53)

The *Jinn* cried, saying: "When I get out, ask this woman to forgive me for torturing her." He then promised to leave and he did. Afterwards, I recited some of verses of the Qur'ān over some water and I asked the woman's husband to sprinkle it on their backyard. After quite a long while, the man informed me that his wife was well. The woman's recovery was not due to me, but everything was from Allah ﷻ

The Second Case: A Jinn Placed Sihr Inside a Pillow

A woman's husband came to me and said: "I have been involved in severe squabbles with my wife. She hated me and cannot bear to hear a word I say, and she wants to separate from me. She feels relaxed at home when I am not there, but once I walk in, she becomes agitated as if her body were fuming with anger."

When the woman first heard the *ruqya*, she felt that her limbs became numb, her chest became tight, and she got a headache. However, she did not become epileptic. I gave her an audiotape with some verses on it and advised her to listen to them for a period of forty five days, and that they revisit me. After forty five days, her husband visited me and said that something amazing had happened.

'Something good', I wondered.

He replied: "After forty days, my wife became epileptic and the *Jinn* spoke through her person, saying, 'I would inform you of everything provided that you do not go back to that healer. My presence in this woman was the result of *sihr*. If you want to know whether I am telling the truth or lying, bring that pillow -*he pointed to a pillow in the room*- and open it. You will find the object of *sihr* therein.' They opened the pillow and, in fact, found pieces of paper with writings

and figures on them. The *Jinn* said to them: 'Burn them, so that the *siḥr* would be neutralised. Now, I will get out of her and never come back, but on condition that I appear to her to shake hands with her.' The man replied, 'alright!' The woman awoke and stretched her hand as if she were greeting someone.

When the man finished the story, I told him that he had made a mistake by letting the *Jinn* shake hands with his wife because, it is unlawful. It is confirmed by the hadīth that the Prophet ﷺ forbids a man to shake hands with a strange woman.

After a week, the woman became ill again, and he brought her to me; and hardly had I said (*qul a'ūzu billahi mina shayṭāni rajīm*) than the woman became epileptic, and the following conversation between me and the *Jinn* took place:

Q: "You liar, why did you come back?"

A: "I will tell you everything, but do not beat me."

Q: "Alright!"

A: "Yes, I lied to them, and it was me who placed the pieces of paper inside the pillow so that they would believe me. I did not get out of her."

Q: "So, you are tricking them."

A: "What can I do when I am tied up to her body through *siḥr*."

Q: "Are you a Muslim?"

A: "Yes."

Q: "A Muslim should not work with a *sāḥir*, because it is unlawful, and *siḥr* is among the serious sins... Do you want to go to Paradise?"

A: "Yes, I want to."

Q: "Then, leave this *sāḥir*, and go and worship Allah ﷻ with the

believers because, the path of *sāḥir* is a path of misery in this life, and hell in the hereafter."

A: "How can I do that while the sāhir controls me?"

Q: "Yes, he controls you with your sins, but if you sincerely repent, Allah will not give him the opportunity to control you anymore: ﴾And Allah will not grant the unbelievers any way over the believers.﴿ (4:141)"

A: "I now repent. I will get out and never return." He made a promise to Allah ﷻ not to return and then left.

Al-ḥamdu lillah waḥdahu wa lā ḥawla wa lā quwwata illā billah. After a while, the woman's husband came to me and said that his wife was well.

The Third Case: This is the last case I treated before writing the present book

A man brought his wife for treatment, saying: "She hates me and does not want to be with me, despite the fact that I love her. This hatred came suddenly, without any prior symptoms."

After listening to the *ruqya*, she became epileptic, and the following conversation took place between me and the *Jinn* who spoke through her person:

Q: "Are you Muslim?"

A: "Yes, I am."

Q: "Why do you posess this woman?"

A: "I came through *siḥr* done against her by a woman, who placed it inside a bottle of perfume which was with her. I used to stalk her for a while, until one day a thief broke into the house, the woman (i.e. the present patient) was frightened and so I entered into her."

It is worth mentioning, in this context, that the *sāḥir* would send a *Jinn* to stalk the targeted person for a while, waiting for the right time to come. There are four occasions when a *Jinn* may enter a person:

1. Extreme fear
2. Extreme anger
3. Extreme unawareness
4. Indulgence in pleasure

If a person is in one of the above states, the *Jinn* would be able to enter. However, if a person invokes Allah ﷻ and is clean (in a state of *wudhū*), then Satan cannot touch him. According to what most of the *Jinn* told me, if they were truthful, if a person invokes Allah ﷻ at the time a *Jinn* is about to enter in him, that *Jinn* burns. Therefore, the moment of the *Jinn*'s entry into a person is one of the most difficult experiences in the life of the *Jinn* himself.

A: "This woman is a good and humble person."

Q: "Then, get out of her for the sake of Allah's obedience and do not come back."

A: "Provided that her husband divorce the other woman."

Q: "Your condition is rejected. Get out or we will harm you."

A: "Alright, I will get out."

He got out, and all praise is due to Allah ﷻ. I further explained to the woman's husband that the *Jinn*'s story of a woman who did the *siḥr* against his wife, was a fabrication because the *Jinn* tell lies in order to cause divisions between people. I advised him not to believe what the *Jinn* had said.

The Fourth Case: A Jinn Wanted to Enter Into a Healer

One healer said: "A man brought his wife for treatment and said that his wife hated him very much and felt relaxed at home, during his absence."

When I asked few questions, it appeared to me, from the symptoms she had that she suffered from *siḥr* of separation. After listening to the *ruqya*, a *Jinn* spoke in her person. Here is a summary of our dialogue:

Q: "What is your name?"

A: "I will not tell you my name."

Q: "What is your religion?"

A: "Islām."

Q: "Do you think it is lawful for a Muslim to torture a Muslim?"

A: "I love her, and I am not torturing her. All I want is that her husband should keep away from her."

Q: "You want to separate them, don't you?"

A: "Yes."

Q: "You cannot do that. Get out of her, for the sake of Allah's

obedience."

A: "No, I love her."

Q: "But she hates you."

A: "No, she loves me."

Q: "You are a liar. She hates you and that is why she has come here to get you out of her body."

A: "I will not get out."

Q: "Then, I will burn you with the Qur'ān (by reciting verses)."

I recited some verses over her and he screamed.

Q: "Will you get out now?"

A: "Yes, but conditionally."

Q: "What is your condition?"

A: "To get out of her and to enter in your body."

Q: "All right, get out of her and enter into my body if you can."

The *Jinn* waited for a moment then cried.

Q: "Why are you crying?"

A: "No *Jinn* can enter into your body today."

Q: "Why?"

A: "Because this morning, you said:

(lāilāha illāllah waḥdahu lā sharika lahu lahu-lmuk wa lahul-ḥamd wa huwwa 'alā kulli shay'in qadīr)

100 times.

And the Prophet ﷺ was truthful when he said: "Whosoever says:

(lāilāha illāllah waḥdahu lā sharika lahu lahulmuk wa lahulḥamd wa huwwa 'alā kulli shay'in qadīr)

100 times a day, will have a reward equal to the manumission of 10 slaves, will have ten good deeds added to and ten bad deeds erased from his register, and will be protected by this supplication the Satan throughout the day until the evening. No one is better than he who says this supplication except a man who says more."[1]

1 *Al-Bukhārī*: (in *Fatḥ Al-Bārī*, 6/338) and *Muslim* (*An-Nawawī*, 17/17)

2. Siḥr Al-Maḥabba / At-Tiwala (Love)

The Prophet ﷺ said: "*Ar-ruqā*, *at-tamā'im* and *at-tiwala* are acts of polytheism."1

According to Ibn Al-Athīr, *at-tiwala* is a type of *siḥr* which makes a man love his wife. The reason why this type of *siḥr* is classed by the Prophet ﷺ as an act of polytheism is because those who have it done for them believe that it has an effect and does the opposite of what Allah ﷻ has prescribed. 2

I would like to emphasise that the *ruqya* referred to in the above hadīth is the one which seeks the assistance of *Jinn* and devils and consists of acts classed as polytheistic. However, the *ruqya* which is based on the Qur'ān and lawful supplications of Allah is lawful, according to scholars. It is reported in *Ṣaḥīḥ Muslim* that the Prophet ﷺ was quoted as saying: "There is no harm in using *ruqya* as a means of treatment provided it does not consist of anything polytheistic."

Symptoms of Siḥr of Love

1. Excessive love and passion.
2. Extreme desire to have sexual intercourse
3. Impatience of remaining without having sexual intercourse.
4. Extreme lust at the sight of one's wife.
5. Blind obedience to one's wife

1 Transmitted by Imām Ahmad (1/381), Abū Dāwūd (3883), Ibn Mājja (3530) and Al-Ḥākim (4/418)

2 *An-Nihāya* : 1/200

How the Siḥr of Love Takes Place?

Marital squabbles often happen and are resolved within a short time, and life goes back to normal between a man and his wife. However, a woman who cannot show patience, would immediately go to a *sāḥir* and ask him to work out a *siḥr* which would let her be very much loved by her husband. This may be due to a defect in her faith, or to her ignorance of the fact that this is unlawful. The *sāḥir* would ask her to provide a trace of her husband's scent (a handkerchief, cap, piece of cloth or flannel) provided that these items contain the smell of her husband's sweat so they should not be new or clean. The *sāḥir* would take some threads from these items, blow on them, tie a knot around them, and ask the woman to bury them in a deserted place. The *sāḥir* would also prepare a spell in water or food -the worst siḥr is done in filth or menses discharge- and ask the woman to put it in her husband's food, drink or perfume.

Adverse Effects of Siḥr of Love

1. Sometimes a man falls ill as a result of this siḥr. I even heard that a man was ill for about three years.
2. Sometimes the *siḥr* backfires, and the man would hate his wife. This is due to a lack of knowledge of the principles of *siḥr*.
3. Sometimes a woman asks the *sāḥir* to prepare a double-effect siḥr which makes her husband love her alone and hate all other women. This results in the man's hating his mother, sisters, maternal aunts, paternal aunts and all female kinship.
4. Sometimes the double-effect siḥr backfires, and the man ends up by hating all women, even his wife. I knew a similar case in which a man hated his wife and eventually divorced her. The woman

went back to the sorcerer to cancel the sihr, only to find that the sāḥir had died.

Causes of Siḥr of Love

1. Marital squabbles

2. The woman runs after her husband's wealth, especially if he is rich.

3. The woman suspects that her husband is going to marry another woman -although this is lawful under Islamic Law- and there is no harm in it. However, a woman of the present time, especially one influenced by the destructive media, would believe that if her husband wants to marry another woman it means that he does not love her anymore. This is a gross mistake because there are several factors which cause a man to marry up to four women, despite his love of the first wife. There is, for instance, his desire to have many children, his inability to stay without sexual intercourse during his wife's menstruation, during her post-natal bleeding (*damu an-nifās*), or his intention to establish a relationship with a certain family.

Lawful Siḥr

This is my advice to a Muslim woman that if she wants to enchant her husband, she can do so by:

- Making herself look very beautiful and attractive to her husband, without letting him come across any ugly feature or unpleasant smell in you.

- Giving him a nice smile.

- Talking to him nicely.

- Keeping good company with him

- Safeguarding his wealth

- Taking good care of your children

- Obeying him in all matters, except a matter in which he obliges you to disobey Allah.

However, there is a stark contradiction in our society today, concerning these matters. For example, if a woman is invited to a party at her friend's, she would wear her best dress and her best jewelry as if she were on her wedding night. When she comes back home, she takes off her jewelry and puts it back for the next party or the next visit, whilst her poor husband, who has bought that jewelry and that dress is deprived of enjoying her wearing them. He always sees her in old garments, with the smell of cooking, onions and garlic.

If she were a bit considerate, she would realise that her husband is the one who deserves to see her in such a beautiful appearance. Therefore, when your husband goes to work, try to finish the housework, then wash yourself, make yourself look beautiful and attractive, and wait for him. When he comes back home, and sees a beautiful woman before him, finds dinner ready and a tidy home, his love for you will increase and he will feel very much more attached to you. Hence, this is the lawful form of *siḥr*, especially if your intention in making yourself look beautiful is to obey Allah and help your husband abstain from looking at other women. A person who is full up (has eaten food) does not have a desire for food, but a person who is deprived of food has a craving for it.

Treatment of Siḥr of Love

1. Recite the *ruqya* mentioned in the second stage (treatment), omitting verse (2:102), and replacing it with (64:14-16):

يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا
لَّكُمْ فَٱحْذَرُوهُمْ ۚ وَإِن تَعْفُواْ وَتَصْفَحُواْ وَتَغْفِرُواْ
فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ
فِتْنَةٌ ۚ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَٱتَّقُواْ ٱللَّهَ مَا ٱسْتَطَعْتُمْ
وَٱسْمَعُواْ وَأَطِيعُواْ وَأَنفِقُواْ خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن
يُوقَ شُحَّ نَفْسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٦﴾

﴾*Yā Ayyuhāl-laḏīna āmanū 'inna min azwājikum wa awladikum 'duwwan lakum faḥḏarūhum wa 'in ta' fū wa taṣfaḥū wa taghfirū fa'innal-lāaha ghafun raḥīm. 'Innamā amwālukum wa awlādukum fitnatun wal-lāhu 'indahu ajrun 'aẓīm, fat-taqūl-lāha mastaṭ a'tum wasma'ū wa aṭī'ū wa anfiqū khayran li'anfusikum wa man yūqa shuḥḥa nafsihi fa'ūlā'ika humul-mufliḥūn.*﴿

﴾You who believe, some of your spouses and children may be your own enemies, so beware of them! Yet if you pardon, condone and forgive, Allah will be Forgiving, Merciful. Your wealth and your children are simply a testing. Yet, Allah holds a splendid fee. Heed Allah however you can manage to; hear, obey, and spend money on one another. Those who feel secure from their own soul's grasping, will be successful.﴿

2. In most cases, the patient does not become epileptic, but his/her limbs become numb, his/her chest tightens, he/she has a headache or a bad stomachache, especially if he/she happens to have drunk the object of *siḥr* (a fluid, for instance, mixeed with water or a drink, in general). The patient may also vomit. If he/she feels pain in his/her stomach and wishes to vomit, recite some the following verses of the Qur'ān on some water and tell him/her to drink it in front of you:

۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِىَ تَلْقَفُ مَا
يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُواْ يَعْمَلُونَ ﴿١١٨﴾ فَغُلِبُواْ
هُنَالِكَ وَٱنقَلَبُواْ صَٰغِرِينَ ﴿١١٩﴾ وَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿١٢٠﴾
قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿١٢٢﴾

'A'ūḏu billahi mina shayṭāni rajīm, ﴾wa 'awḥ aynā 'ilā mūsā 'an 'alqi 'aṣaka fa'iḏā hiyya talqafu mā ya'fikūn. Fawaqa' al- ḥaqqu wabaṭala mā kānū ya'lamūn. Fa ghulibū hunālika wan-qalabū ṣāghirīn. Wa 'ulqiyyas-saharatu sājidīn. Qālū 'āmannā birabbil-

ālamī n, rabbi mūsā wa hārūna.》 (7:117-122)

فَلَمَّآ أَلْقَوْا۟ قَالَ
مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ ۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۖ إِنَّ ٱللَّهَ لَا يُصْلِحُ
عَمَلَ ٱلْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ
ٱلْمُجْرِمُونَ ﴿٨٢﴾

ʾAʿūḏu billahi mina shayṭāni rajīm, 《Falamā alqaw, qāla mūsā mā jiʾtum bihis-siḥru, ʾinnal-lāha sayubṭiluhu. ʾinnal-lāha lā yuṣlihu ʿamalal-mufsidīn. Wa yu hiqqul-lāhul-ḥaqqa bikalimātihi wa law karihal-mujrimūn.》 (10:81-82)

وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓا۟ ۖ إِنَّمَا صَنَعُوا۟
كَيْدُ سَٰحِرٍ ۖ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾

ʾAʿūḏu billahi mina shayṭāni rajīm,《*ʾWa alki mafi yaminak talkaf ma ṣanaʿū innamā ṣanaʿū kaydu sāḥirin wa lā yufliḥus-sāḥiru ḥaythu aʾtā.*》 (20:69)

﴿٢٥٤﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ
ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا
فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا
شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ
وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾

ʾAʿūḏu billahi mina shayṭāni rajīm, 《*ʾAllahu lā ʾilāha ʾillā huwwa ʾal-ḥayyu-lqayyum lā taʾkhuḏuhu sinatun wa lā nawm lahu mā fis-samāwati wa mā fil-ʾardhi, man ḍal-laḏi yashfaʿu ʿindahu ʾillā biʾiḏnihi yaʿ lamu mā bayna ʾaydīhim wa mā khalfahum wa lā yuḥiṭūna bishayʾin minʿ ilmihi ʾillā bimā shāʾa wasiʿa kursiyyuhus-samāwati wal-ʾardh, wa lā yaʾūduhu ḥifẓuhumā wa huwwal-ʿ aliyyul-ʿ aẓīm.*》 (2:255)

If she vomits yellow, red or black substance, then the *siḥr* has been invalidated, and all praise is due to Allah. Otherwise, advice him/her to drink from the water for three weeks or more, until the *siḥr* has been neutralised.

The patient's wife must not learn about her husband's treatment, because she may go to the *sāḥir* again and request another spell.

An Example of the Treatment of the Siḥr of Love: A Man Guided by his Wife

A patient informed me that he was leading a normal marital life, until few months ago when he began to feel strange.

He said, "I cannot stop thinking about my wife when I am at work, and when I come back home from work, I start looking at her. If I have guests, I would leave them alone, from time to time, in order to see her. I feel extremely jealous for her. I keep a lot of company with her, and it seems as if she were guiding me. When she goes to the kitchen I follow her, when she goes to the bedroom I follow her, and when she tidies the house, I follow her. I do not know what happened to me. If she requests something from me, I would fulfill it straightaway."

I recited some verses of the Qur'ān on some water and ordered him to drink and wash from it, for three weeks, and to visit me immediately after this period, without his wife's knowledge. After three weeks, he came and informed me that things had gone back to normal, but not completely. So, I repeated the treatment, and he eventually recovered.

3: Siḥr At-Takhyīl (False Appearance of Objects)

Allah ﷻ says:

﴾They said, "Moses, will you throw something down or shall we be the ones to throw." He said, "You throw!" So when, they charmed people's eyes and overawed them. They produced a splendid *siḥr*. And We revealed to Moses: 'Cast thy staff.' And lo, it forthwith swallowed up their lying invention. So the truth came to pass, and false was proved what they were doing. So they were vanquished there, and they turned about, humbled. And the sorcerers were cast down, bowing themselves. They said, 'We believe in the Lord of *al-'Ālamīn* (*Jinn* and mankind), the Lord of Moses and Hārūn.﴿
(7:117-122)

﴾They said, "Moses, either you will cast (something) or shall we be the first to cast (a spell)? It seemed to him under the effect of their *siḥr* that their ropes and stuff were sliding.﴿
(17:65-66)

Symptoms

1. A fixed object would appear to be mobile, while a mobile object would appear to be fixed for the viewer
2. A small object would appear large, while a large object would appear small for the viewer.
3. The false appearance of objects: Under the effect of the magic of Pharaoh's sorcerers, ropes and rods appeared to viewers as real snakes.

How this is Achieved

A magician would show the viewers a familiar object; then with an incantation and the support of some demons, the object would appear in a form other than its real one.

Someone told me that one day a magician recited an incantation and made an egg turn at a high speed.

Another told me that a magician recited an incantation which made two stones fight like a pair of rams.

These are all the tricks a *sāḥir* uses in front of people in order to obtain their money or display his dexterity. Sometimes, he includes this type *siḥr* in other types. In the *siḥr* of separation, for example, a man would see his wife in an ugly image, and in the *siḥr* of love, he would see the opposite. These types of *siḥr* are different from charlatanism, which relies on the rapid movement of hands.

How to revoke it

This type of *siḥr* is revoked with all the supplications which expel the *Jinn* out of a place, in general, such as:

1. Announcing the *Aḏān*.
2. Reciting *āyatul kursiy*.
3. Reciting lawful supplications for the expulsion of the *Jinn* from a place.
4. Saying *bismillah*;

provided a person is in a state of *wudhū'*. If you follow these measures and could not revoke the *sāḥir*'s tricks, then he is a magician who relies on the rapid movement hands; and not a *sāḥir*.

An Exampleof the Treatment of Siḥr At-Takhyīl: A Sāḥir who made the Musḥaf (copy of the Qur'ān) Turn Around

Some time ago in a town, there was a magician who used to display his skillful tricks in front of people by making the *musḥaf* turn around. One day, he tied the *musḥaf* with a string from chapter *Yāsīn* (36), then tied the string to a key, and suspended the *musḥaf* in the air. He recited an incantation on the *musḥaf* and ordered it to turn right. The *musḥaf* turned right in a fast and amazing way. He then ordered it to turn left, and the *musḥaf* would stop and turn left in a fast and amazing way; without moving his hands. People saw him do it so many times until they were nearly impressed by his tricks, especially his magic involved the *musḥaf*.

What is commonly known among people is the fact that *Jinn* cannot touch the *musḥaf*. When I learnt about the man's magic, a friend of mine and I went to see him, I was in my last year at high school, and I challenged him, in the presence of people, to do his tricks with the *musḥaf*. People were surprised to hear of such a challenge, because they had seen the magician do his tricks so many times before. As the magician tied the *musḥaf* with a string from chapter *Yāsīn* (36), to a key and held the key in his hand in front of the crowd; I instructed my friend to sit at one side of the crowd and to recite *āyatul kursiy*, repeatedly, while I sat at the other side and began to recite *āyatul kursiy*, silently. When the magician finished reciting his incantation, he ordered the *musḥaf* to turn right; but it did not move. He then recited another incantation and ordered it to turn left, but it did not move. Hence, Allah ﷻ humiliated him in front of the crowd:

﴾Allah will support those who support Him (defending His religion)﴿ and the magician felt small in the eyes of his audience.

4: Siḥr Al-Junūn (Lunacy)

Khārija Ibn ṣalāt reported that his paternal uncle went to the Prophet ﷺ and declared his conversion to Islām. On his way back, his uncle passed by a people who had fettered a lunatic in chains. They said: "We were told that your companion (the Prophet ﷺ) has brought good with him. Do you have anything with which to cure our lunatic?" I recited *al-Fātiḥa* and he was cured. They gave me one hundred sheep and then approached the Prophet ﷺ to inform him of it. He asked: "Did you say anything other than this?" I replied: "No." He said: "Take it, for by my life, some would accept in return for a false *ruqya*, but you have done this with a genuine one." According to another narration, "the man cured him by reciting *al-Fātiḥa* for three days, day and night; whenever he finished reciting it, he would gather his saliva and spit."

Symptoms

1. Severe absentmindedness and forgetfulness.
2. Confused speech
3. Bulging eyes and deviation of sight
4. Restlessness
5. Inability to do a task regularly.
6. Disnterest in one's appearance
7. In severe cases, one can tell from a lunatic's face that he does know where he is going, and he would probably sleep in derilict places.

How is it done?

The *Jinn* entrusted with the siḥr enters into the targeted person and settles in his brain, as instructed by the *sāḥir*. He then begins pressing on the brain cells for thought, memory and behaviour; or managing them in a way which only Allah ﷻ knows. As a result, symptoms appear on the victim.

Treatment of Siḥr Al-Junūn (Lunacy)

1. Recite the *ruqya* mentioned in the second stage (treatment).
2. If the patient becomes epileptic, follow the same steps as mentioned above.
3. If he does not become epileptic, repeat the same *ruqya* three times or more. Then, record the following chapters on audiotapes and advise the patient to listen to them two or three times a day for one whole month: *Al-Baqara*, *Hūd*, *Al-Ḥijr*, *Aṣ-ṣāffāt*, *Qāf*, *Ar-Raḥmān*, *Al-Mulk*, *Al-Jinn*, *Al-A'lā*, *Az-zalzala*, *Al-Humāza*, *Al-Kāfirūn*, *Al-Falaq*, and *An-nās*. Note that the patient may feel uncomfortable listening to these chapters and may become epileptic during such a period and the *Jinn* may speak as a result. The pain may increase for fifteen days, then ease gradually and completely subside by the end of the month. At this time, recite the *ruqya* only to check that the patient has in fact been cured.
4. The patient must not take tranquilizers during the course of treatment because they would affect him.
5. You may use electric shocks during the course of treatment, since they would harm the *Jinn*, speeding up the recovery process.

6. The period of treatment can take less than a month, but may take up to three months or more.

7. During the course of treatment, the patient must avoid committing a sin, be they major or minor, such as listening to music, smoking, neglecting the performance of *ṣalāt* on time, and not wearing a *ḥijāb* (for a woman.)

8. If the patient feels a stomach-ache, then it is evident that he/she has had the *siḥr* in his/her food or drink. In this case, recite the entire verses of *ruqya* over some water and advise the patient to drink it during the period of treatment in order to prevoke the *siḥr* to react inside his stomach or cause him to vomit it out.

Examples of the Treatment of *Siḥr Al-Junūn* (Lunacy)

Case One

A group of men came to me with a young man tied up in shackles. As soon as the young man saw me, he kicked with his foot and undid the shackles, but the men grounded him. I began reciting some verses of the Qur'ān, and every time I did, he would spit on my face. I finally gave the men some verses of the Qur'ān recorded on audiotapes and advised the men to make him listen to these for a period of forty five days, and then to consult me after this period. After forty five days, the young man who was once a lunatic came to me in a sound state of mind and apologized for what had happened despite the fact that he was unaware of the incident. I recited the *ruqya* for a second time, but there was no reaction on his part, which

meant that he had recovered. He asked me if he owed a specific *ṣadqa* for his treatment, so I advised him that he was not obliged, but I recommended that if he wanted to give *ṣādaqa* to the poor among his fellow countrymen or fast to show gratefulness to Allah ﷻ, then that would be a good act.

Case Two

A young man came to me and explained that he was losing his mind and that he was not happy with his behaviour. I recited a *ruqya* to find that he appeared to have been suffering from the *siḥr* of lunacy, which was probably done to him as he was about to get married. I recommended that he should listen to some verses of the Qur'ān which I recorded on audiotapes for him, and also gave him some water to wash with or drink, telling him to visit me after a month. Approximately twenty days later, one of his relatives came and informed me that the young man recovered and finally got married.

5: Siḥr Al-Khumūl (Lethargy)

Symptoms

1. Love of seclusion.
2. Absolute introversion.
3. Constant silence.
4. Anti-sociability.
5. Absentmindedness
6. Frequent headaches
7. Quietness and constant lethargy.

How this happens

A *sāḥir* would send a *Jinn* to the targeted person, instructing him to settle in his brain and make him introverted and lonely. The *Jinn* would do his best to carry out the mission, and the symptoms of this *siḥr* would appear, according to the strength and weakness of the *Jinn* entrusted with the task.

Treatment

1. Recite the previous *ruqya*.
2. If the patient becomes epileptic, talk to the *Jinn*, following the steps set out above.

3. If he does not become epileptic, record the following chapters on three audiotapes and advise the patient to listen to one in the morning, one at *al-'aṣr* and one at bedtime for forty five days. The period may be extended to sixty days: *Al-Fātiḥa*, *Al-Baqara*, *Āli 'Imrān*, *Yāsīn*, *Aṣ-ṣāffāt*, *Ad-Dukhkhān*, *Az-zāriyāt*, *Al-Ḥashr*, *Al-Ma'ārij*, *Al-Ghāshiyya*, *Az-Zalzala*, *Al-Qāri'a* and *Al-Mu'awwizāt* (chapters 113-114)
4. The patient will - by Allah's Leave - be cured by the end of the mentioned period.
5. Advise the patient to avoid taking tranquilizers.
6. If the patient feels a stomachache, recite the verses of *ruqya* over some water and advise him/her to drink it for the period mentioned.
7. If the patient feels a constant headache, recite the verses of *ruqya* over some water and advise him/her to wash himself/herself with it, every three days during the mentioned period, on condition that the patient does not add fresh water to it, nor heat it up. The washing must also take place in a clean place.

6: Siḥr Al-Hawātif (Bad Dreams & Hearing Voices)

Symptoms

1. The patient experiences nightmares.

2. The patient sees in a dream as if someone were calling him.

3. The patient hears voices talking to him when awake, but cannot see where these voices are coming from.

4. The patient hears much whispering (*Al-Waswās*)

5. The patient is very suspicious of his/her friends and relatives.

6. The patient dreams of seeing himself/herself falling from a high place.

7 The patient dreams of seeing himself/herself being chased by animals.

How this is Achieved

The *sāḥir* instructs a *Jinn* to appear to a person both in dream and in reality, in the form of savage beasts attacking him; to call him when awake in voices which he recognises and which he does not; to cause him to suspect people that are close to him and people who are not. Symptoms may vary according to the power and weakness of the *siḥr*. They may increase to the point of reaching lunacy and may also diminish to the point of being a mere whispering.

Treatment

1. Recite the *ruqya* of *siḥr* to the partient.

2. If the patient becomes epileptic, treat him in the way prescribed above.

3. If he does not become epileptic, advice him to do the following:

   a) Making *wudhū'* before going to bed and reciting *āyatul kursiy*.[1]

   b) Joining both arms closer to the face, reciting *al-mu'awwizāt* (Qur'ān:113 and 114), spitting onto the hands, and rubbing the body three times before going to bed.[2]

   c) Reciting or listening to *Aṣ-ṣāffāt* in the morning and *Ad-dukhān* before going to bed.

   d) Reciting or listening to *Al-Baqara* every three days.

   e) Reciting the last two of verses of *Al-Baqara* before going to bed.[3]

   f) Saying the following supplication when going to bed:

   Bismillah waḍa'tu janbī, allahumma-ghfir lī ḍanbī wa akhsi' shayṭānī wa fukka rihānī, wa-j'alnī fī an-nadiyyi al-a'lā.[4]

   (In the Name of Allah, I have laid down ON my side O Allah! forgive me my sin, drive away my devil, free me from my responsibility, and place me in the highest assembly of angels).

1 *Al-Bukhārī*: (*Fatḥ Al-Bārī*: 1/357) and *Muslim* (*An-Nawawī*: 17/32)
2 *Al-Bukhārī*: (*Fatḥ Al-Bārī*: 11/125)
3 *Al-Bukhārī*: (*Fatḥ Al-Bārī*: 7/318) and *Muslim* (*An-Nawawī*: 2/920)
4 Transmitted by Abū Dāwūd, No 5054

g) Listening to *Fuṣṣilat*, *Al-Fatḥ* and *Al-Jinn* three times a day.

These instructions should be followed for a period of one whole month, after which the patient will – by Allah's Leave – recover.

7: Siḥr Al-Maradh (Illness)

Symptoms

1. Constant pain in one part of the body.

2. Epilepsy.

3. Paralysis of one area of the patient's body.

4. Total paralysis of the body.

5. Disability in of one of the sense organs.

I would like to emphasise that some of these symptoms may be similar to those of a normal physical illness. In order to distinguish between the symptoms, the healer should recite the *ruqya* over the patient. If the patient feels dizzy, becomes numb, has a headache, or if there is a change in the patient's body during the recitation process, then the healer should assume that these symptoms pertain to the use *siḥr*. But if the patient does not react to the *ruqya*, the healer should advice the patient that he/she suffers from a physical illness and should consult a doctor.

How this is Achieved

It is common that the brain is the main regulator of the body. This means that every human organ has a control centre in the brain, from which it receives codes. For example, if you try to put your

finger in a fire, the finger sends a fast code to the sense centre in the brain, and then receives orders from this centre, warning it to keep away from the source of danger. In response, the hand moves away from fire. This interaction takes place within a fraction of a second:

﴾This is Allah's Creation; now show me what those have created that are part from Him!﴿ (31:11)

Through this *siḥr*, a *Jinn* settles in a person's brain, in the sensual centre of hearing, sight, feeling of the hand or the leg, as directed by the *sāḥir*. As a result, the response of a limb may be one out of three conditions:

1. The *Jinn* may –with Allah's Ability– completely prevent signals from reaching a limb or organ. As a result, a limb stops functioning, so the patient may become blind, dumb, deaf or physically paralysed.

2. The *Jinn* may –with Allah's Ability– sometimes prevent signals from reaching a limb or organ, and may sometimes let them reach it. As a result, the limb or organ sometimes functions and sometimes does not.

3. The *Jinn* may cause the brain to send fast successive signals without any reason. Consequently, the limb may become frigid and unable to move, even if it were not paralysed.

However, any harm a person sustains, under the effect of *siḥr* depends on Allah's ﷻ Will, which should not surprise you:

﴾...yet they did not hurt any man thereby, save by the Leave of Allah.﴿ (2:102).

Yet in the past, many doctors would neither acknowledge nor believe this fact. However, when they witnessed several cases, they had no choice but to believe and submit to Allah's ﷻ Ability. One day, a doctor came to me and said: "I have come to see you about an issue

which has shocked me."

I said: "What is it?"

He said: 'A man brought his paralysed to me for treatment. When I examined him, I found that he was suffering from a disease in his vertebrae; a disease which, according to doctors, is incurable, whether through surgery or otherwise. A few weeks later, the man came and I asked him about his paralysed son. He said, 'Praise be to Allah, my son now can sit down and walk.' I said, 'Who has treated him?' He replied, 'Waḥīd (author of the Arabic version)'. This is the reason I have come, to find out from you how you treated him.'

I said: "I recited some verses of the Qur'ān over him, then recited a *ruqya* on *al-ḥabba as-sawdā'* (black seed oil) and advised them to rub it over the paralysed areas of his body."

Treatment

1. Recite *ruqya* on the patient three times. If he/she becomes epileptic, follow the same steps of treatment as specified above.

2. If the patient does not become epileptic, but feels slight changes:

   a) Record the following chapters on an audiotape and advise him/her to listen to them three times a day: *Al-Fātiḥa*, *Āyatul kursiy*, *Ad-Dukhkhān*, *Al-Jinn*, any other short chapters of the Qur'ān and *Al-Falaq* and *An-Nās*)

   b) Recite the following *ruqya* over black seed oil and advise him/her to rub it on his/her forehead and the painful area in his/her body in the morning and evening:

   c) Al-Fātiḥa

d)Al-Falaq and *An-Nās*

e)

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

﴾*Wa nunazzilu minal-Qur'āni mā huwwa shifā'un wa raḥmatun* lil-mouamneen *wa la yazidu zalimina illa khasara*﴿ (17:82)

﴾And We send down, of the Qur'ān, that which is a healing and a mercy to the believers...﴿

f)

بِسْمِ اللهِ أَرْقِيك واللهُ يَشفيكَ من كلِّ داءٍ يُؤْذيك، ومِنْ كُلِّ نَفْسٍ أو عَيْنِ حاسدٍ اللهُ يَشْفيكَ

(*Bismillah arqīka wallahu yashfīka min kulli dā'in yu'ḍ īka wa min kulli nafsin aw 'ayni ḥāsidin allahu yashfīka*)

g)

اللهمَّ ربَّ الناسِ ، أذهبِ البأسَ ، واشْفِ أنتَ الشافي لا شِفَاءَ إلا شفاؤُك شفاءً لا يغادِرُ سَقَمًا

﴾*Allahumma rabba an-nāsi, aḍhibil-ba'sa washfi anta shāfī lā shifā'a illā shifā'uka shifā'an lā yughādiru saqama*﴿.

Advise the patient to follow these instructions for a period of sixty days. However, if he/she does not recover, recite the *ruqya* another time and advise him/her to follow the same instructions for the same period, according to your judgement and the improvement of his health condition.

Examples of the Treatment of Siḥr Al-Maradh (Illness)

A girl who did not speak for a month

A girl was brought to me by her father and brother. She was speechless, and could not even open her mouth to eat or drink. Her family would forcibly open her mouth and give her some milk or juice. Her father and brother explained that she had been like that for thirty five days. I recited *ruqya* on her and then she spoke; and all praise

is due to Allah.

A Jinn who grabbed a woman's leg

A woman explained how she felt so much pain in her leg. I thought that she might have been suffering from rheumatism. However, I decided to recite a *ruqya* over her, as she had a difficulty in walking. Hardly had she listened to *Al-Fātiḥa* than she became epileptic, and a *Jinn* spoke through her. He informed me that he was grabbing her leg. I told him to leave for the sake of Allah's obedience. He got out, and the woman was able to walk normally.

A man's face was twisted to the right side by a Jinn

A man's face was clearly twisted to the right side, so when I recited a *ruqya*, a *Jinn* spoke in through the man and explained that the man had harmed him and that was the reason why he had twisted his face to the right side. I convinced the *Jinn* that the man had not seen him and that what he had done in retaliation was unlawful. I also invited him to follow good and avert evil. The *Jinn* accepted my invitation and as soon as he got out, the man's face was restored to its normal position.

A case which challenged the doctors

A man informed me how his daughter had experienced a shock and had been in coma for two months. She could hear, but could not speak, eat or move any part of her body, and she was now in the hospital undergoing intensive care. One doctor informed me that all the medical tests were negative, but they did not know what was wrong with her. All they did to her was the introduction of one tube

into her throat for breathing, and another one into her nose for drip-feeding, to maintain her life in that condition.

Usually, I do not go to patients to treat them, no matter who they are, and had the girl's family not come to me with a message from a respectable friends, Sheikh Saʿīd Ibn Misfir Al-Qaḥṭānī, I would not have visited this patient. The girl's family brought me a statement from the hospital authorizing me to visit the patient outside the normal visiting hours to treat her. I went to the hospital and found the patient lying on bed in a state which only Allah ﷻ knows. She was weak, and emaciated that she could not move any part of her body, except her head, but only very slowly. Nonetheless, she could hear and see. I asked her the usual questions in an attempt to pinpoint the symptoms, but she replied in the negative, so I did not know what was wrong with her. I went to perform *ṣalātu Al-Maghrib* during which I asked Allah ﷻ to cure her, and when I returned to the hospital, I recited *Al-Falaq* (chapter 113) and the following supplication, and the girl spoke to me:

(*Allahumma rabba an-nāsi, aḍhibil-ba'sa washfi anta shāfī lā shifā'a illā shifā'uka shifā'an lā yughādiru saqama*).

(O Allah, the Lord of people, drive away the pain, and heal me, for You are the Healer, there is no cure except Your Cure; a cure that does not leave any illness, but that it cures it.)

At this moment, the girl's father and two brothers cried with joy. The father wanted to kiss my head, but I told to him, "Do not believe in individuals but believe in Allah ﷻ, for it is Allah ﷻ who wanted your daughter to be cured at this moment, and He made it possible through one of His servants (the author of the source text)." The girl said: "Praise is due to Allah ﷻ and added, 'I want to leave the hospital.'

A Jinn reveals the site where an object used for siḥr was buried

A young man came to me and explained that he was ill. I recited a *ruqya*, then a *Jinn* spoke through him, saying that he was entrusted with the *siḥr* done to the young man. He showed us the *sāḥir* he works with and the place where the sihr was buried (at the doorstep). I asked the *Jinn* to leave and he did. The young man's family went to the location indicated by the *Jinn*, and dug by the doorstep. They found shredded pieces of paper with figures on them. They dissolved them in water and the effects of *siḥr* were pacified.

8: Siḥr An-Nazīf (Bleeding Following Menses)

How it is achieved

This type of *siḥr* affects women only. A sāhir sends a *Jinn* to the targeted woman and instructs him to cause her to bleed. To do so, the *Jinn* enters the woman's body and circulates in her veins and arteries with the blood. This notion of circulation has long been warned about by the Prophet ﷺ in the following tradition: "Satan circulates in man's body like blood."1

When the *Jinn* reaches a known vein in the woman's womb, he stomps it so that the vein bleeds. This fact was also pointed out by the Prophet ﷺ when Ḥamna bint Jaḥsh asked his opinion on the issue of bleeding outside the period of menses, and he said: "Such bleeding is but one of Satan's stomping."2

According to another tradition, the bleeding "is the result of Satan's stomping on a vein rather than from a normal menses."3 Therefore, according to both traditions, a menstruation that occurs outside its normal period is one of the Satan's stomps on one of the womb's veins.

1 *Al-Bukhārī*: (*Fatḥ Al-Bārī*: 4/282) and *Muslim* (*An-Nawawī*: 14/155)
2 According to At-Tirmiḍī, the above tradition is sound and authentic, according to Al-Bukhārī, it is sound.
3 Imām Aḥmad and An-Nasā'ī (a very good chain of transmission)

Definition of *Siḥr An-Nazīf*

According to scholars of *Fiqh* (jurisprudence), *an-nazīf* refers to *al-istiḥādha* (continuous menstruation), and according to doctors, it refers to bleeding.

According to Ibn Al-Athīr, *al-istiḥādha* means bleeding following a normal menses[1].

This bleeding may last for months, and the amount of blood could be little or large.

Treatment

The healer should recite the *ruqya* over some water and advise the patient to wash her body for three days, then the bleeding should, by Allah's Leave, cease.

An Example of Treating Siḥr An-Nazīf

A patient came to me and explained how she was bleeding heavily. I recited the *ruqya* for her and I advised her to listen to some verses of the Qur'ān on audiotapes, which I gave her. A few days later, her bleeding stopped.

As regards the writing of verses of the Qur'ān on pieces of paper, washing them with water and drinking the water, it is lawful according to Ibn Taymiyya: "It is lawful to write some verses of the Qur'ān or words of supplication in a lawful ink and advise a person affected by *siḥr* to wash and then drink from it, as Imām Ahmad and other

1 *An-Nihāya* : 1/469

scholars held."[1]

As for the *ṣalāt*, *ṣiyām* and other acts of worship of a woman who continues to bleed outside her normal menses, see the books on *Fiqh*[2].

1 *Majmū' Al-Fatāwā* : 19/64
2 See the author's *Al-Iklīlu fī Shaḥr manār As-Sabīl* : 1/210

9: Siḥr of Impeding Marriage

How This is Done

A grudging person would go to a wicked sorcerer and requests that a *siḥr* be done to a certain person's daughter to thwart her marriage. The sāḥir would request her name, her mother's name and a trace of her hair or smell (on a piece of garment). Once these are provided, the sorcerer would work out the appropriate *siḥr* and instruct one *Jinn*, or more, to stalk the girl until the opportunity comes to enter her, which is often during one of the four occasions:

1. Extreme fear
2. Extreme anger
3. Extreme unawareness
4. Indulgence in pleasure

The Jinn has Two Options

1. If he can enter the girl, then he would cause her to feel uncomfortable with any prospective husband and; thus, turn him down.
2. If he cannot enter the girl, then he would use the *siḥr* of imagination, from outside. As a result, a suitor would see the girl in an ugly image under the effect of the *Jinn*'s whispering, and so would the girl.

Under the effect of this *siḥr* and under the *Jinn*'s whispering, a suitor,

who would have initially agreed to the marriage, would decline after a few days, without any valid reason.

In cases of a strong *siḥr*, a suitor would, upon entering the house of his prospective wife, feel very uncomfortable and see darkness before him as if he were in prison, and so would never return.

During the period of this *siḥr*, the *Jinn* may cause the girl to experience occasional headaches.

Symptoms

1. Occasional headaches, which persist despite medication.
2. Severe tightness in the chest, especially between *al-'aṣr* and midnight.
3. The patient sees the suitor in an ugly image.
4. Absentmindedness.
5. Anxiety during sleep.
6. Occasional constant stomach-aches.
7. Pain in the lower part of the back.

Treatment

1. The healer should recite the *ruqya* specified above. If the patient becomes epileptic and the *Jinn* speaks through her person, follow the same treatment as set out above.
2. If the patient does not become epileptic, but feels a change in her body, advise her to do the following:
   1. To wear a *ḥijāb*.
   2. To observe ṣalāt on time.

3. Not to listen to songs or music.

4. To do *wudhū'* before going to bed, and to read *āyatul kursiy.*

5. To join both arms closer to the face, reciting *al-mu'awwizāt* (Qur'ān:113 and 114), spitting onto the hands, and rubbing the body three times before going to bed.

6. To listen once a day to the recitation of *āyatul kursiy* repeatedly recorded on a sixty-minute audiotape.

7. To listen once a day to the recitation of *al-mu'awwizāt* (Chapters 112, 113 and 114) repeatedly recorded on a sixty-minute audiotape

8. To drink and wash once, every three days, from water on which the *ruqya* has been recited by the healer.

9. To recite:

(lāilāha illāllah waḥdahu lā sharika lahu lahulmuk wa lahulḥamd wa huwwa 'alā kulli shay'in qadīr)
100 times after ṣalātul fajr.

These instructions must be followed for a whole month, after which period:

1. the symptoms might – with Allah's Leave – cease, since the illness may have been cured by the cancellation of *siḥr,* or

2. the pain might grow and the symptoms might intensify. In this case, recite the *ruqya* specified above. The patient would then - with Allah's Leave- become epileptic. So, the treatment specified above should be followed.

An Example of Treating the Siḥr of Impeding a Marriage: A Woman Consents to her Marriage but then Declines the Following Morning

A young man informed me about a girl whose character was strange. If someone asked her to marry him, she would agree and would be happy to do so, but the following morning she would change her mind and refuse to marry without giving any reasons for her refusal. This state of affairs, he explained, was repeated several times to the extent that people became suspicious.

I recited the *ruqya* specified above and a female *Jinn* spoke through her:

Q: "Who are you?"

A: "I am ... (I cannot remember her name)."

Q: "Why did you enter and possess this girl?"

A: "Because I love her."

Q: "But she does not like you. What do you want from her?"

A: "I do not want her to marry."

Q: "What did you do to her?"

A: "Whenever a suitor came to her and she consented to the marriage, I would threaten her during her sleep, that I would do such and such thing to her if she married."

Q: "What is your religion?"

A: "Muslim."

Q: "This is unlawful, for the prophet ﷺ said: "A person should not harm his Muslim brother by removing any of his rights,"[1] and what

1 Ibn Mājja (2340-2341)

you are doing to this girl is to her detriment."

The *Jinn* was convinced by what I said to her, and so she left the girl, who regained her normal consciousness.

Important Facts on Siḥr

1. The symptoms may be similar to those of lunacy.
2. Constant stomachaches indicate that the patient has eaten or drunk the *siḥr* that was prepared against him/her.
3. Treatment with the Qur'ān is possible provided that:

   a. The healer be a righteous man.

   b. The patient be confident and convinced of the effectiveness of treatment with the Qur'ān.

4. Most types of *siḥr* share one common symptom: a feeling of tightness in the chest, especially during the night.
5. The disclosure of the site where the object of *siḥr* is buried may be obtained by:

   a. Information given by the *Jinn* entrusted with the task of *siḥr*. However, do not believe him until you have sent someone to look for the *siḥr* at the location specified by the *Jinn*. If the *siḥr* is found, then the *Jinn* is telling the truth, otherwise the *Jinn* was telling lies.

   b. Observing two *rak'as* at the last third part of the night by the patient or healer in a faithful, truthful, peaceful and submissive way. During this ṣalāt, the patient or healer should make a supplication to Allah ﷻ in which he asks Him to show him the place where the *siḥr* is buried. One may have a vision during sleep, have a feeling or be strongly

convinced about the burial place of *siḥr*. If this is achieved, one should be grateful to Allah ﷻ.

6. One may recite the *ruqya* on some black seed oil and advise the patient to rub it on any painful or affected areas of the body in the morning and evening. This is valid for all types of *siḥr*.

The Prophet ﷺ said: "*Al-ḥabba as-sawdā'* (black seed) is a cure for every disease, except death."1 In some countries, *al-ḥabba as-sawdā'* is known as *ḥabbatu al-baraka*, and in others as *shānūj*/*shūnīz*. According to Muslim's wording: "There is a cure for every disease in *al-ḥabba as-sawdā'* (black seed), except death."2

A girl whose sight was restored by Allah ﷻ at the place where Sihr is buried

As soon as I recited the *ruqya* for her, I realised that she was affected by a strong *siḥr*. She explained that she used to see phantoms, in dreams and in reality. I advised her family to follow a certain treatment, and the effects of *siḥr* will – by Allah's Leave – be neutralised. They wondered if there was any way of disclosing the place where the object of *siḥr* could be buried. I explained that the best way to discover it is by invoking, and showing submissiveness to Allah ﷻ, especially in the last third of the night, as this is the best time for A supplication to be fulfilled when Allah ﷻ descends to the lowest heavens.

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1 *Al-Bukhārī*: 5687 and *Muslim*: 2215

2 *Muslim* (2215) on the authority of Abū Hurayra, in the Book of As-Salām, Chapter: *Treatment with Black Seed*.

In fact, the girl did wake up in the last third of the night, as her family informed me, and would do ṣalāt, invoke and show submissiveness to Allah ﷻ. Then, one night, she saw in a dream someone taking her by the hand and leading her to the place where the *siḥr* was buried. In the morning, she recounted the dream to her family, who went to the same place that was seen in the dream and found the *siḥr*. They destroyed it and so the girl recovered.

Chapter Seven: Treatment of Sihr Ar-Rabt (Penile Erection Problems During Sexual Intercourse)

1. Definition of *Siḥr Ar-rabṭ*.
2. How *Siḥr Ar-rabṭ* is Done
3. *Ar-rabṭ* in Women (sexual frigidity).
4. Treatment of *Ar-rabṭ* in Men.
5. Difference between *Ar-rabṭ* and Impotence.
6. Treatment of *Ar-rabṭ*, *Al-'ajz al-jinsī* (sexual inability / impotence) and *Adh-dhu'f al-jinsī* (sexual weakness)
7. Types and Causes of Sterility.
8. Treatment of Sterility.
9. Treatment of Premature Ejaculation.
10. Protection of the Bride and Groom against *Siḥr*, before their First Intercourse.
11. Protective Measures against *Siḥr* in general.
12. Practical cases for the treatment of *rabṭ*.

Definition of Rabț

Ar-rabț is the inability of a physically fit and healthy man to have sexual intercourse with his wife. Before discussing the causes of *ar-rabț*, we must first know how a penile erection is achieved.

The Physiology of Sexuality in Men

Generally, a penis is a fleshy, elastic organ. It erects if pumped with blood and shrinks when the blood drains out.

Erection stages

Erection is achieved in three stages.

1. When a man is sexually aroused, the testicles become activated and release hormones into the blood stream, until the hormones reach a high level, making the heart beat faster, and the skin flush red, as if electrically charged.
2. The sexual hormones reach the appropriate centre in the brain, reactivating hormone production in a positive feedback loop.
3. The sexual excitement centre in the brain is stimulated, and so sends rapid signals to special sexual nerves in the spinal column. A valve which is usually closed when there is no sexual excitement, opens and blood is pumped into spongy tissue layers of the penis, which erects fully once pumped up to a high pressure with blood.

How Siḥr Ar-Rabț is Done

The *Jinn* entrusted with the task of sihr settles in a man's brain,

precisely in the centre of sexual excitement which sends codes to the sexual organs; and lets the sexual organs function normally. But, when a man approaches his wife, with the intention of having sexual intercourse, the *Jinn* thwarts the centre of sexual excitement in the brain and blocks the signals sent to the organs which pump blood into the penis for erection. Consequently, the blood drawbacks rapidly from the penis, and the penis shrinks.

A man, for instance, may be normal when making love to his wife; that is, with an erected penis. However, when he is about to penetrate intercourse, his penis shrinks, so he cannot have sexual intercourse; and erection is an essential ingredient in achieving sexual intercourse, as we know. Sometimes a man with two wives may be affected with the sihr of *rabț* , but only with one wife. This is because the *Jinn* of this type of *siḥr* only hinders the centre of sexual excitement when the man approaches that specific wife.

Ar-Rabț in Women (sexual frigidity)

Just as a man suffers from *ar-rabț* (penile erection failure) and is unable to have sexual intercourse with his wife, a woman, too, may suffer from *ar-rabț* (frigidity). There are five types of *rabț* in women:

1. *Rabț al-man'* (obstruction): It occurs when a woman prevents her husband from having sexual intercourse with her by tightly joining her legs together and obstructing his penis from entering into her vagina. This reaction is automatic and beyond her control, but one young man whose wife was affected by this type of *siḥr*, criticised his wife for her response, so she explained that it was beyond her control. One day, she told him to put iron shackles between her legs to keep them apart before, starting sexual intercourse. He did that, but it was to no avail. Alternatively, she

told him to give her a drug injection if he wants to have sexual intercourse with her. It worked, but only one partner benefited.

2. *Rabṭ at-taballud* (lack of sexual feeling): The *Jinn* entrusted with the mission of *siḥr* settles in the centre of sexual feeling in the woman's brain and causes her to lose her sexual feeling, at the moment of sexual intercourse with her husband. As a result, she feels no sexual pleasure and does not respond to her husband. Her body becomes numb even if her husband does what he wishes with her. In this type of *siḥr*, the glands do not release the fluid which lubricates the vagina, and therefore, the sexual act cannot be achieved.

3. *Rabṭ An-nazīf* (bleeding at the time of sexual intercourse): This is different from *siḥr an-nazīf* in one aspect. While, *rabṭ An-nazīf* is confined to the time of sexual intercourse, *siḥr an-nazīf* may last for several days. In this type of *siḥr*, the *Jinn* causes heavy bleeding to the targeted woman at the time of sexual intercourse with her husband, and thus prevents the man from having sexual intercourse with his wife. One day, one man, who was a soldier, told me that whenever he came home for holidays, his wife would bleed as soon as he arrived home. The bleeding would last for the holiday period which was approximately five days, but would stop as soon as he went back to work.

4. *Rabṭ Al-Insidād* (blockage in the vagina): It occurs when a man finds an obstacle of flesh in the vagina which prevents the penetration of the penis, so the sexual intercourse is not achieved.

5. *Rabṭ At-taghwīr* (loss of virginity): It occurs when a man marries a virgin woman, but finds her to be without her virginity at their first

sexual intercourse. As a result, doubts are raised concerning her past. However, the virginity returns once the *siḥr* is neutralised.

Treatment of Rabṭ in Men.

Method One

Recite the *ruqya* mentioned at he beginning of Chapter six. If the *Jinn* speaks through the patient's person, ask him about the place where the *siḥr* is buried. If he does, destroy the *siḥr* and ask him to get out of the patient's body, and once he leaves, the *siḥr* would be invalidated. But, If you recite the *ruqya*, and the *Jinn* fails to speak, use the other methods.

Method Two

Recite the following verses several times over some water and advice the patient to drink and wash from it, for few days:

۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١١٨﴾ فَغُلِبُوا۟ هُنَالِكَ وَٱنقَلَبُوا۟ صَٰغِرِينَ ﴿١١٩﴾ وَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿١٢٠﴾ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿١٢٢﴾

'A'ūḍu billahi mina shayṭāni rajīm, ❴*wa 'awḥ aynā 'ilā mūsā 'an 'alqi 'aṣaka fa'iḍā hiyya talqafu mā ya'fikūn, fawaqa' al-ḥaqqu wabaṭala mā kānū ya' malūn, fa ghulibū hunālika wan-qalabū ṣāghirīn wa 'ulqiyyas-saḥaratu sājidīna, qālū 'āmannā birabbil-' ālamīn, rabbi mūsā wa hārūna.*❵ (7:117-122)

فَلَمَّآ أَلْقَوْا۟ قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ ۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۖ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨٢﴾

'A'ūḍu billahi mina shayṭāni rajīm, ❴Falamā alqaw, qāla mūsā mā ji'tum bihis-siḥru, 'innal-lāha sayubṭiluhu. 'innal-lāha lā yuṣliḥu 'amalal-mufsidīn. Wa yu ḥiqqul-lāhul-ḥaqqa bikalimātihi wa law karihal-mujrimūn.❵

وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓا۟ ۖ إِنَّمَا صَنَعُوا۟ كَيْدُ سَٰحِرٍ ۖ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾

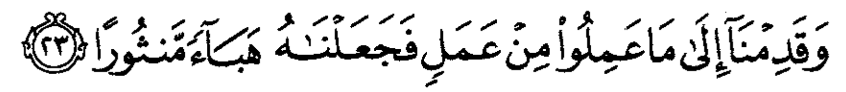
'A'ūḍu billahi mina shayṭāni rajīm,Wa 'alqi ma fi yaminika talqaf ma sana'u, Innamā ṣana' ū kaydu sāḥirin wa lā yufliḥus-sāḥiru haythu 'atā. (20:69)

Method Three

Crush seven leaves of green lotus and put them in a pot of water Bring your mouth close to the pot, and stir the crushed leaves whilst reciting *āyatul kursiy, al-Falaq* (113) and *An-nās* (114). Advise the patient to drink and wash from the water, for a few days, without adding any water to it or heating it. If the patient wants to heat it, then advise him to do so with the sun's heat The water should not be poured in a filthy place during washing. This would, by Allah's Will, cancel the *siḥr* and the patient will be cured from *ar-rabṭ*. He could even be cured after the first wash

Method Four

Recite the *ruqya* and also the following verse in the patient's ear:



﴿*Wa qadimnā ilā mā 'amilū min 'amalin faja' lnāhu habā'an manthūrā*﴾(25:23)

Repeat one hundred or more times until the patient's limbs feel numb. Repeat this *ruqya* for a few days until the patient feels normal. At that time, rest assured that the *siḥr* would –with Allah's Will – have been invalidated.

Method Five

Al-Ḥāfidh reported in *Fatḥ Al-Bārī*. Abdurazzāk transmitted through Ash-sha'bī, "There is no harm in using the Arabic *nushra*, which means the patient should pick leaves from the right and left sides of a tree, crush them and mix them with water, then recite the *ruqya* (*āyatul kursiy*, *al-Falaq* (113) and *an-nās* (114)) on them, and wash himself with the water.[1]

1 *Al-Bukhārī*: (*Fatḥ Al-Bārī*: 10/233)

Method Six

You (patient) should collect as many spring flowers, wild and garden ones, and boil them lightly in a clean pot of fresh water. Wait until the water settles, recite *āyatul kursiy*, *al-Falaq* (113) and *An-nās* (114) over the water, then wash yourself, and you would –with Allah's Will – be cured.[1]

Method Seven

Recite *āyatul kursiy*, *al-Falaq* (113), *An-nās* (114) and the following supplications over a pot of water, then drink and wash from it, for few days and you would – with Allah's Will – be cured:

(*Allahumma rabba an-nāsi, aḏhibi al-ba'sa washfi anta shāfī lā shifā'a illā shifā'uka shifā'an lā yughādiru saqama*).

(*bismillah arqīka wallahu yashfīka min kulli ḏā'in yu'ḏīka wa min kulli nafsin aw 'ayni ḥāsidin allahu yashfīka*)

(*A'ūzu bikalimāti Allahi at-tammāt min sharri mā khalaq*)

(*Bismillahi al-laḏī lā yadhurru ma'asmihi shay'un fīlardhi walā fī as-samā'I wa huwwa as-sami'u al-'alīm.*)

1 *Al-Bukhārī*: (*Fatḥ Al-Bārī*: 10/234)

Method Eight

Write the verse:

﴿ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١١٨﴾ فَغُلِبُوا۟ هُنَالِكَ وَٱنقَلَبُوا۟ صَـٰغِرِينَ ﴿١١٩﴾ وَأُلْقِىَ ٱلسَّحَرَةُ سَـٰجِدِينَ ﴿١٢٠﴾ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَـٰلَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَـٰرُونَ ﴿١٢٢﴾

'A'ūḏu billahi mina shayṭāni rajīm, ﴾*wa 'awḥ aynā 'ilā mūsā 'an 'alqi 'aṣaka fa'iḏā hiyya talqafu mā ya'fikūn, fawaqa' al-ḥaqqu wabaṭala mā kānū ya' malūn, fa ghulibū hunālika wan-qalabū ṣāghirīn wa 'ulqiyyas-saḥaratu sājidīna, qālū 'āmannā birabbil-' ālamīn, rabbi mūsā wa hārūna.*﴿ (7:117-122)

on a clean dish with clean ink, rub it out with black seed oil, then drink it and rub it in on your chest and forehead, for three days. The *siḥr* of *rabṭ* would –with Allah's Will– be invalidated. According to Ibn Taymiyya, it is lawful for the ill Muslim to write verses of the Qur'ān or supplications on a vessel (dish, etc...), rub the writing out with (water/black seed oil) and drink the water/oil. 1

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1 *Majmū' Al-Fatāwā*: 19/64

Method Nine

Write the appropriate *ruqya* on a clean vessel with a clean ink (saffron, for instance), wipe it out with water, then drink the water and wash yourself with it, for a few days; and the *siḥr* would, with Allah's Will, be invalidated.

Difference between Ar-rabṭ , Al-'ajz al-jinsī (impotence) and Adh-dhu'f al-jinsī (sexual weakness)

Ar-Rabṭ

The man affected by this type of *siḥr* feels active and energetic about having sexual intercourse with his wife. His penis is even erected as long as he is distant from his wife Nevertheless, as he approaches her, his penis shrinks and is unable to have sexual intercourse.

Al-'ajz al-jinsī (sexual inability / impotence):

It means a man's inability to have sexual intercourse with his wife, whether he is distant from or near her, as his penis cannot erect.

Adh-dhu'f al-jinsī (sexual weakness):

A man can only have sexual intercourse with his wife after long periods. Sexual intercourse takes place for only a short time; after which the penis looses its rigidity

Treatment of Ar-rabṭ, Al-'ajz al-jinsī (impotence) and Adh-dhu'f al-jinsī (sexual weakness)

For the treatment of *ar-rabṭ*, refer to the nine methods mentioned above. As regards *al-'ajz al-jinsī* (sexual inability/ impotence), it may be treated by doctors[1] However, as for *adh-dhu'f al-jinsī* (sexual weakness), use the following treatment:

1. Mix one kilogram of pure honey with two hundred grams of local *ghizā' malikat an-naḥl* (honey produced by the queen bee).[2]
2. Recite *al-Fātiḥa*, *Ash-shrḥ* (94), *āyatul kursiy*, *al-Falaq* (113), and *An-nās* (114) over the mixture.
3. Eat three spoons every morning, before eating any food, one spoon before lunch, and one spoon one hour before dinner.
4. Continue the course of treatment for one or two months, depending on the degree of weakness; and the *siḥr* would –by Allah's Leave– be invalidated.

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1 If they could.

2 Preferably, the honey should be fresh, as it is only preserved in the freeze, and its nutritional value diminishes daily, until it is lost completely. There are three types of queen bee honey, listed below as by order of quality:

1. Al-Ghiḍā' Al-Jabalī: the highest quality, found in some Yemeni regions and Saudi Arabia
2. Al-Ghiḍā'u Al-Miṣrī (Egyptian)
3. Al-Ghiḍā'u At-turkī (Turkish)
4. Exported

Types and Causes of Sterility

Sterility in Men

There are two types:

1. Organic Sterility: This type may be treated by doctors if they could.
2. Sterility caused by *Siḥr*. This type is caused by the *Jinn*'s presence in a man's body. It is treated with the Qur'ān and invocations of Allah ﷻ.

Generally, fertility in men requires that the sperm count be at least twenty million per cubic centimetre of semen. Sometimes, a *Jinn* may interfere with one of the teste which produce spermatozoa, by pressing it or by other means; so that the testis would not produce the required sperm count to fertilise an ovum.

When the spermatozoa move from the testes to the gonocyte, they require much clear fluid which is secreted and poured into the gonocyte by a specific gland. This fluid acts as nourishment for the spermatozoa stored in the gonocyte. Again, the *Jinn* interferes in this process by preventing the gland from secreting the clear fluid; and thus, denying the spermatozoa stored in the gonocyte of their nourishment. As a result of this Satanic interference, the spermatozoa die and fertilisation is not achieved.

Difference between Natural Sterility and Sterility caused by Siḥr

Sterility caused by *siḥr* has the following symptoms:

1 A tightness in the chest, which begins at *al-'aṣr* and may last until midnight.

2. Absentmindedness.

3 Pain in the lower part of the spine.

4. Anxiety during sleep.

5. Nightmares.

Sterility in Women

There are two types:

1 Natural Sterility.

2 Sterility caused by siḥr: The *Jinn* settles in the womb and destroys the ovum, so fertilisation does not take place. Sometimes, the *Jinn* lets the process of fertilisation and pregnancy take place. However, after several months of pregnancy, he stomps a vein in the womb, causing bleeding and thus prompting a miscarriage. The repeated miscarriages which women had in the past are mostly caused by the interference of *Jinn*. As a matter of fact, similar cases have been treated. This presence of *Jinn* in man's body is confirmed by the tradition: The Satan circulates in man's body like blood."

Treatment of Sterility

1. Listening to the *ruqya* on an audiotape, three times a day.

2. Reciting or listening to *Aṣṣāffāt* chapter, in the morning.

3. Reciting or listening to *Al-Ma'ārij* chapter, before going to bed.

4. The healer should recite the following chapters and verses of the Qur'ān on some black seed oil and advise the patient to rub the oil on the chest, forehead and spine before going to bed: *Al-Fātiḥa*, *Āyatul kursiy*, the last verses of *Al-Baqara* and *Āli 'Imrān*.

5. The healer should recite the same verses over some pure honey and advise the patient to take one spoon, every morning before eating.

- The patient should follow this course of treatment for several months, abiding by Allah's Command with respect to lawfulness and unlawfulness in order to be counted among the truthful believers whom Allah ﷻ exclusively cures with the Qur'ān as the following verse indicates:

  ﴾And We send down, of the Qur'ān, that which is a healing and a mercy to the believers...﴿ (17:82).

  In fact, several cases of this type of sterility have been treated, by the Grace of Allah ﷻ.

Treatment of Premature Ejaculation

Generally, immature ejaculation may be natural, and doctors may treat it, using several techniques, among which are:

1. The use of ointments that freeze the sensation.

2. Advising the sufferer to preoccupy his mind with other matters

during intercourse.

3. Advising the sufferer to resolve some mathematical questions during intercourse

Premature ejaculation may be caused by excitement triggered by a *Jinn* within the prostate gland. This can be treated by making the following invocations, for at least three months:

a) Saying:

   (*lāilāha illāllah waḥdahu lā sharika lahu lahulmuk wa lahulḥamd wa huwwa 'alā kulli shay'in qadīr*)
   100 times after *ṣalātul fajr.*

b) Reciting or listening to *Al-Mulk*, before going to bed.

c) Reciting *Āyatul kursiy*, three times a day.

d) Making the following invocations, three times in the morning and three times in the evening:

   (*A'ūzu bikalimāti Allahi at-tāmmāt min sharri mā khalaq*)

   (*Bismillahi al-lazī lā yadhurru ma'asmihi shay'un fīlardhi walā fī as-samā'I wa huwwa as-sami'u al-'alīm.*)

   (*A'ūzu bikalimāti Allahi at-tāmma min kulli shayṭānin wa hāmma wa min kulli 'aynin lāmma.*)

Protective Measures against Siḥr in General

By and large, *ar-rabṭ* usually occurs to a young man, upon his marriage, especially if he lives within a community in which there are lewd sorcerers. The question at hand: Can the bride and groom be protected against any *siḥr* worked out against them before their marriage? The answer is: yes. I will list these protective means below. However before doing so, I would like to share with you the following incident.

There was a righteous young man, who used to invite his townsfolk to Islām, inside and outside his town. He would usually do so by delivering sermons that urged people to have pure monotheism and clear faith. He would also advise them not to go to the sorcerers and explain to them that *siḥr* is a form of disbelief and a *sāḥir* is a repulsive man who shows animosity to Allah ﷻ and His Messenger ﷺ. In the town, there was a *sāḥir* who was well-known among the people. Whenever a young man wanted to marry, he would go to him and say: "I am getting married on such and such day. What is your request?" The *sāḥir* would ask for a sum of money, and the young person would unhesitatingly give the money. Otherwise, the *sāḥir* would punish him by working out *siḥr ar-rabṭ* against him, which would disable him to have sexual intercourse with his new wife. In that case, the young man would have no choice but to go back to the *sāḥir* and request him to cancel the *siḥr*, but the price would double by this time.

This righteous young man used to fight this *sāḥir* publicly and disclose his evil at the mosques' pulpits, and at private and public meetings. He would disclose his name and warn people not to go to him. The young man was single, and people waited until his

wedding day to see the *sāḥir*'s response and whether the righteous young man would be able protect himself from the *sāḥir*.

The young man eventually got married, but prior to his first intercourse, he came and told me the story. He said, "The *sāḥir* threatened to harm me and people are waiting to see who will be the winner. What do you think? Can you give me some protective measures against sihr, bearing in mind that he would do his best to work out the most effective *siḥr* that he possibly could because, I have humiliated him so much before people." I said, "Yes, I can –by Allah's Leave– but on one condition."

He said, 'What is it?'

I said, 'Tell the *sāḥir*. "I am getting married on such and such day. I challenge you. Do whatever you can, but if you cannot succeed, bring whosoever you can among the *saḥara*, and make this challenge public."

The young man said hesitantly, "Are you sure of what you say?"

I said, "Yes I am, for victory is to the believers and humiliation is for the criminals."

In fact, the young man sent the message to the *sāḥir*, challenging him to do what he could and informed him of his wedding day. People looked forward to this difficult day.

I gave the young man some protective means which I shall list later.

The young man eventually got married and had his first intercourse, without being affected by the *siḥr* worked out by the man or by the cunning of any deceiver. People were shocked and stunned by this event which was a victory for *al-'aqīda*, an evidence of the steadfastness of its people (those with true *'aqīda*) and of Allah's protection to them before people of falsehood. This incident raised the young man to great heights among his family and townsfolk, and damaged the *sāḥir's* reputation.

Allah is Great, Praise is due to Him, and victory is not attained except through Him.

Below are fifteen protective measures:

The First Measure

Eat seven pressed dates in the morning before eating any food if you can. Dates should preferably be from Al-Madīna. If this is not possible, then eat any pressed dates. The Prophet ﷺ said, "Whoever eats seven pressed dates every morning before eating any food, will not be affected by poison or *siḥr*."1

The Second Measure: (*Al-Wudhū*)

Siḥr does not affect a person in a state of wudhū', for he is protected by an angel sent by the Merciful (Allah ﷻ). Ibn 'Abbās ؓ reported: "The Prophet ﷺ said, 'Wash these bodies, and Allah ﷻ will wash you. There is not a servant who sleeps in a state of *wudhū'*, but that an angel accompanies him in his clothes; and there is not a moment that he moves in bed, but that the angel says: 'O Allah! Forgive Your Servant, for he has slept in a clean state.'"2

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1 *Al-Bukhārī*: 10/249, the Book of Medicine, Chapter: Treatment of sorcery with *'ajwah*.

2 Transmitted by Aṭ-Ṭabarānī in *Al-Awṣaṭ*. According to Al-Munḍirī, the chain of transmission is very good (*At-Targhīb*:2/13)

The Third Measure (Observing congregational ṣalāt)

Observing ṣalāt in congregation secures a Muslim person from Satan, and neglecting it makes Satan dominate him. And if Satan dominates a person, he harms him with sihr and other things which he can easily do. Abū Ad-dardā' ﷺ reported: "I heard the Prophet ﷺ say, 'There are not three people in a town or in the countryside who do not observe congregational ṣalāt, but that Satan dominates them. Remain with the community, for the wolf seizes the solitary sheep moving away from the flock.'"1

The Fourth Measure: *Qiyyāmu Al-layl* (Observing optional ṣalāt during the night)

Whosoever wishes to protect himself against *siḥr* should observe ṣalāt during the night. Neglecting it allows Satan to dominate a man. If he does, then you will make yourself a hotbed for the effect of *siḥr* on you. Ibn Mas'ūd ﷺ reported: "When the Prophet ﷺ was asked about his opinion of a man who slept until *ṣalātul Fajr*, without waking up for *qiyyāmul-layl*, he said that Satan urinated in the man's ear.'" 2

Sa'īd Ibn Manṣūr ﷺ reported : "Ibn 'Umar ﷺ said, 'Not a man wakes up in the morning without having observed *ṣalātul-witr*, but that a rope measuring approximately seventy cubits will be put over his head in the morning.'"3

1 *Al-Bukhārī*: (*Fatḥ Al-Bārī*. 3/34) and *Muslim*: (*An-Nawawī*: 6/63).

2 Abū Dāwūd: 1/150 (a sound chain of transmission).

3 According to *Al-Ḥāfiẓ*, a very good chain of transmission (*Fatḥ* :3/25)

The Fifth Measure: *Isti'ḍa* (seeking refuge with Allah ﷻ upon entering the toilet)

A Muslim should seek refuge with Allah ﷻ upon entering the toilet, because Satan takes advantage of the Muslim's presence in the toilet in order to harm him in this filthy place which is the home of Satanic *Jinn*. One day, a *Jinn* informed me that he entered and possessed a person because he did not seek refuge in Allah upon entering the toilet. However, Allah supported me in driving him out of that person.

Furthermore, one *Jinn* told me that Allah ﷻ has given us a strong weapon to conquer them, but we do not use it. I asked him what was it, and he said, 'the invocations laid down by the Prophet ﷺ.'

It is confirmed that the Prophet ﷺ used to say the following invocation upon entering the toilet: "*Allahumma innī a'ūḍu bika minal-khubti wal-khbā'iti* (O Allah! I seek refuge in you from the male female Satans.)"1

The Sixth Measure: (seeking refuge with Allah ﷻ upon starting ṣalāt)

Jubayr Ibn Mut'im ﷺ reported: "I saw the Prophet ﷺ say,

(*Allāhu akbaru kabīrā, walḥamdu lillāhi kathīrā, wa subḥānallāhi bukratan wa aṣīlā)*

three times

(*a'ūzu billāhi mina shayṭāni rajīmi min nafkhihi wa nafthihi wa*

1 *Al-Bukhārī*. (*Fatḥ Al-Bārī*:1/292) and *Muslim*: (*An-Nawawī*:4/70)

hamzihi)

- *Nafkhihi*: arrogance - *Nafthihi*: poetry - *Hamzihi*: epilepsy and lunacy.

(Allah ﷻ is the Greatest, much Praise be to Allah ﷻ, and Glory be to Allah ﷻ in the morning and in the evening. I seek refuge with Allah ﷻ from the Satan's arrogance, poetry, epilepsy and lunacy.) [1]

The Seventh Measure: (protecting one's new wife against *siḥr* at the time of marriage)

Soon after concluding the marriage contract, put your right hand upon her forehead and say:

(*Allahumma innī as'aluka khayrahā wa khayra mā jabalthā 'alayhi, wa a'ūzu bika min sharrihā wa sharri mā jabalthā 'alayhi.*)

(O Allah! I ask you for any good that may come from her and any good that You have created in her natural disposition, and seek refuge with you from any evil that may come from her, and any evil that You have created in her natural disposition.) [2]

1 Abū Dāwūd (1/203); classed by *Al-Albānī* as authentic.

2 Abū Dāwūd; according to Al-Albānī, a sound chain of transmission (151)

The Eightth Measure (Initiating Marital Life With *ṣalāt*)

'Abdullah Ibn Mas'ūd ﷺ said: "On your wedding night; that is on the night when the marriage is to be consummated for the first time; and before intercourse, do two *rak'as* and ask your wife to follow suit behind you, and say the following invocation:

(*Allahumma bārik lī fī ahlī, wa bārik lahum fiyya, allahumma ijma' baynanā mā jama'ta bikhayr, wa farriq baynanā izā farraqta bikhayr.*)

(O Allah! Make my wife blessed for me and make me blessed for her. O Allah! If You unite us, unite us on what is good, and if you separate us, separate us on what is good.)1

The Nineth Measure: (protection from the Satan during intercourse)

Ibn 'Abbās ﷺ reported: "The Prophet ﷺ said, 'If you say the following invocation during sexual intercourse, and a baby is conceived, Satan would never harm that baby."

(*Allahumma jannibnā ash-shayṭān wa jannibi ash-shyṭān mā razaqtanā.*)

(O Allah! Keep us away from Satan, and keep Satan away from any blessing you bestow on us.)[2]

1 Transmitted by Aṭ-Ṭabarānī, and classed by Al-Albānī as authentic

2 *Al-Bukhārī* (*Fatḥ Al-Bārī*:1/291) and *Muslim*

One *Jinn* told me, after his conversion to Islām and repentance, that he used to take part in a man's sexual intercourse with his wife, because that man did not say the above invocation. Glory be to Allah! We have so many valuable treasures but we do not appreciate their value.

The Tenth Measure

Make *wudhū'* before going to bed, recite *Āyatul kursiy* and invoke Allah in bed until you fall asleep. It is confirmed that Satan told Abū Hurayra ﷺ: "Whosoever recites *Āyatul kursiy* before going to bed, he will be guarded by Allah ﷻ and no Satan will approach him throughout the night." The Prophet ﷺ confirmed the Satan's statement and told Abū Hurayra ﷺ, "Satan told you the truth, but he is a liar."1

The Eleventh Measure

Say:

(*lāilāha illāllah waḥdahu lā sharika lahu lahulmuk wa lahulḥamd wa huwwa 'alā kulli shay'in qadīr*) 100 times after *ṣalātul Fajri*.

The Prophet ﷺ said that whosoever says it will have a reward equal to the manumission of 10 slaves, will have ten good deeds added to and ten bad deeds erased from his register, and will be protected by this supplication the Satan throughout the day until the evening. No one is better than he who says this supplication except a man who says more."

1 *Al-Bukhārī* (*Fatḥ Al-Bārī*: 6/338) and *Muslim* (*An-Nawawī*: 17/17)

The Twelfth Measure

Upon entering the mosque, say:

(*A'ūḏu billahi al-' aẓ īmi, wa biwajhihi al-karīmi, wa sulṭānihi al-qadīmi mina ashayṭāni ar-rajīmi.*)

(I seek refuge in Allah, the All-Magnificent, His Face the All-Glorious, and His Sovereignty the All-Antiquated, from Satan the outcast.)

It is confirmed that the Prophet said, "Whenever a Muslim says the above invocation, Satan says, 'He is defended against me for the rest of the day.'" 1

The Thirteenth Measure

Say the following invocation, three times in the morning and three times in the evening:

(*Bismillahi al-lazī lā yadhurru ma'asmihi shay'un fīlardhi walā fī as-samā'I wa huwwa as-sami'u al-'alīm*).

(In the Name of Allah, with Whose Name nothing harms, on earth and in Heavens, and He is the All-Hearer, the All-Aware.)2

1 Abū Dāwūd: 1/127
2 At-Tirmiḏī:5/133

The Fourteenth Measure

Upon leaving the house say,

(*Bismillahi tawakkaltu'alā Allahi lā ḥawla walā quwwata illā billāhi*)

When you say it, you will be told (without your awareness): "You have been spared, protected and guided" The Satan will keep away from you and will tell another: "What can you do to a man who has been guided, protected and spared?"[1]

The Fifteenth Measure

Say,

(*A'ūzu bikalimāti Allahi at-tāmmāt min sharri mā khalaq*),

in the morning and in the evening.[2]

These are all interesting protective measures against *siḥr* in general and *ar-rabṭ*, in particular if applied sincerely and truthfully.

1 Abū Dāwūd: 4/325 and At-Tirmiḏī: 5/154.

2 *Muslim*: (*An-Nawawī*: 17/32)

An Example of the Cancellation of Ar-Rabṭ

There are numerous cases and examples for the cancellation of *ar-rabṭ*. Nevertheless, I will only cite one example, lest they should take too long. One day, a young man came with his brother who had got married a week before and had not been able to have intercourse with his new wife. He took him to sorcerers and clairvoyants, but it was to no avail. When I learnt that he had been to see them, I asked him to seek sincere and truthful repentance from Allah ﷻ and to declare his disbelief in those sorcerers and clairvoyants, so that his faith would be valid and would assist in the process of treatment. He explained that when he went to them, he was more convinced of their untruthfulness, trickery and weakness. I recited the *ruqya* for him and asked them to provide seven leaves of green lotus, which they were unable to provide. So I got seven leaves from caphor tree. They grinded them with two stones, and I put them in some water and recited *āyatul kursiy*, *al-Falaq* (113) and *An-nās* (114). I advised the patient to drink and wash from the water, which he did and his *rabṭ* was cancelled at once.

A Siḥr of Rabṭ which turned into Lunacy

There was a wise young man who got married, but on his wedding night, he found out that he was affected by the sihr of *ar-rabṭ*, which was later translated into lunacy. Cases of the conversion of *siḥr* into unexpected effects are numerous nowadays. This is due to the sorcerer's ignorance of the *siḥr* arts. A woman, for example, went to a *sāḥir* and requested him to work out a *siḥr* which would make her husband hate all women except her. In fact, the *sāḥir* worked out a *siḥr* for her, and she put it in her husband's meal. But, subsequently

the *siḥr* made him hate all women, including her. He even divorced her. She went back to the *sāḥir* in the hope of cancelling the *siḥr*, only to find that he had died.

In any case, the young man walked about in the town, turning his face to the ground, and screamed like a lunatic. I recited a *ruqya* over some water and grinded lotus leaves, and then advised him to drink and wash from it. He did this, and subsequently recovered.

Chapter Eight:

Treatment Of *Al-'Ayn* (Evil Eye)

1. Evidence from the Qur'ān on the effect of *al-'ayn*
2. Evidence from the ḥadīth on the effect of *al-'ayn*
3. Views of Scholars on the reality of *al-'ayn*
4. Difference between *Al-'ayn* and Jealousy
5. The *Jinn* assist man.
6. Treatment of *al-'ayn*
7. Practical Case for the Treatment of *al-'ayn*
    - a) A baby who refuses his mother's breast.
    - b) A baby who became speechless.
    - c) An amazing story.

Evidence from The Qur'ān on the Effect of Al-'Ayn

Allah says: ❬He also said, 'O my sons, enter not bu one door; enter by separate doors. Yet I cannot avail you anything against Allah; judgement belongs not to any but Allah. On Him have I relied, and on Him should reliant persons rely. And when they entered after the manner their father commanded them, it availed them nothing against Allah; but it was a need in Jacob's soul that he so satisfied. Verily, he was possessed of a knowledge for that We had taught him; but most men know not.❭(12:67-68)

According to Al-Ḥāfidh Ibn Kathīr, in this verse Allah ﷻ informs the reader that when Allah's Messenger Jacob ﷺ sent Benjamin with his brothers to Egypt, he advised them not to enter from one door, but to enter from different doors. This is because Jacob's ﷺ sons, as the exegetes Ibn 'Abbās ؓ, Muhammad Ibn Ka'b ؓ, Mujāhid ؓ, Adh-dhahāk ؓ, Qatāda ؓ and As-suday ؓ have held were so handsome that he feared for them from being afflicted with the evil eye. The evil eye is a reality and could bring a knight down from his horse.

Jacob's ﷺ statement, ❬Yet I cannot avail you anything against Allah❭ means that such precaution will not stand against Allah's *Qadhā'* (preordainment) and *Qadar* (destiny), for if Allah ﷻ has decided something, nothing can overturn it.

According to Ibn Kathīr, ❬And when they entered after the manner their father commanded them, it availed them nothing against Allah; but it was a need in Jacob's soul that he so satisfied❭ is a means of

warding off the evil eye.1

Allah ﷻ says:

❬The unbelievers well-nigh strike thee down with their glances, when they hear the Reminder, and they say, 'Surely he is a man possessed.❭
(68:51)

According to Ibn 'Abbās ؓ, Mujāhid ؓ and other exegetes, this is a reference to the evil eye of unbelievers which is indicative of their jealousy of Allah's Messenger ﷺ because they hated him. And were it not for Allah's protection, their evil eyes would have affected him. This is further evidence that the evil eye and its effects are a reality.2

Evidence From The Hadīth on The Effect of Al-'Ayn

- Abū Hurayra ؓ quoted the Prophet ﷺ as saying:"The evil eye is a reality."3
- 'Ā'isha reported: The Prophet ﷺ said, "Seek refuge with Allah ﷻ from the evil eye, for the evil eye is a reality."4
- Ibn 'Abbās ؓ reported: The Prophet ﷺ said, "The evil eye is a reality, and if there is anything that could ever race with *al-Qadar* (destiny), it would have been the evil eye; and if you have been

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1 *Tafsīr Ibn Kathīr*: 2/485.
2 *Tafsīr Ibn Kathīr*: 4/410
3 *Al-Bukhārī*: 10/213 and *Muslim*, the Book of Medicine, Chapter: *As-Salām* (*An-Nawawī*: 14/170)
4 Ibn Mājja (3508)

requested to wash your body, then do it."1

In the last ḥadīth, if it is confirmed that a person has affected another person with his evil eye, and has been requested to wash his body and give the wasted water to the affected to wash with, then he should do so.

- Asmā' bintu 'Umays asked the Prophet ﷺ: "O Allah's Messenger! Banī Ja'far are affected by the evil eye. Shall I seek *ruqya* for them?" He replied, 'Yes, for if there is anything that could ever race with destiny, it would have been the evil eye.'" 2
- Abū Dharr ؓ quoted the Prophet ﷺ as saying:"The evil eye will, by Allah's Leave, affect man to the extent of ascending to a high place and falling down." 3
- Ibn 'Abbās ؓ quoted the Prophet ﷺ as saying: "The evil eye is a reality that can bring one down from a high place," 4 that is, from the top of a mountain.
- Jābir ؓ quoted the Prophet ﷺ as saying: "The evil eye drives man to the grave and forces the camel into the cooking pot."5 This means that the evil eye can affect man so badly that he dies and gets buried; and affect a camel so badly that it approaches death, gets slaughtered and cooked in the pot.
- Jābir ؓ quoted the Prophet ﷺ as saying: "Most of the deaths of my people, after Allah's *Qadhā'* (preordainment) and *Qadar*

1 *Muslim*, the Book of *As-Salām*, Chapter: Medicine and *Ruqā* (*An-Nawawī*: 14/171)
2 Imām Ahmad (6/438), At-Tirmiḍī (2059), Ibn Mājja (3510), and classed as authentic by Al-Albānī in *Ṣaḥīḥ Al-Jāmi'* (1681)
3 Transmitted by Imām Ahmad and Abū Ya'lā, and classed by Al-Albānī as authentic in *Ṣaḥīḥ Al-Jāmi'* (1681)
4 Transmitted by Imām Ahmad , Aṭ-Ṭabarānī and Al-Ḥākim; and classed by Al-Albānī as authentic in *As-Silsila Aṣ-Ṣaḥīḥa* (1250)
5 Transmitted by Abū Nu'aym in *Al-Ḥilya*, and classed by Al-Albānī as authentic in *Ṣaḥīḥ Al-Jāmi'* (4144)

(destiny), are caused by the evil eye."1

- 'Ā'isha reported: "The Prophet ﷺ used to tell me to seek *ruqya* against the evil eye."2
- Anas Ibn Mālik ؓ was quoted as saying: "the Prophet ﷺ authorised the treatment of an evil eye, *al-ḥuma* (poisonous snake-bite or scorpion sting), and *an-namla* (ulcers which appear on the side) with *ruqya*." 3
- Ummu Salama reported: "the Prophet ﷺ observed a girl in my house, whose face had a black spot and said, 'She is under the effect of an evil eye; so treat her with *ruqya*."4
- Jābir ؓ reported: "The Prophet ﷺ allowed the family of Ḥazm to treat a venomous snake-bite with *ruqya*, and told Asmā' bintu 'Umays, 'What is this that I see the children of my brother so lean? Are they not fed properly?' She said, 'No, but they are affected by the evil eye.' He said, 'use *ruqya* for them.' She recited a *ruqya* which he approved and told her to use it for them.'"5

Views of Scholars on the Reality of Al-'Ayn

According to Ibn Kathīr, the strike and effect of the evil eye is a reality that occurs under the Command of Allah ﷻ [6]

According to Ibn Ḥajar, the evil eye is a glance combined with

1 Transmitted by Al-Bukhārī in *At-Tārīkh*, and classed by Al-Albānī as authentic in *Ṣaḥīḥ Al-Jāmi'* (1206)
2 *Al-Bukhārī*: 10/170 and *Muslim*: 2195
3 *Muslim*: 2196, the Book of *As-Salām*
4 *Al-Bukhārī*: 10/171 and *Muslim*: 97.
5 *Muslim*: 2198, the Book of *As-Salām*
6 *Tafsīr Ibn Kathīr*: 4/410.

jealousy, that comes from a despicable person to affect another.[1]

According to Ibn Al-Athīr, a person is said to have been affected by the evil eye if an enemy or a jealous person has looked at him, and that look has affected him; so that he becomes ill, as a result.[2]

According to Ibn Al-Qayyim, people with less knowledge denied the existence of the evil eye and claimed that what has been said about it was only imaginary. These people are the most ignorant, lacking knowledge of spirits and souls, their characters, actions and effects. However, wise people of different religions do not reject the existence of the evil eye, despite their disagreement on its causes and effects.

There is no doubt that Allah ﷻ has created the human body and soul with different forces and dispositions, and endowed several of these bodies and souls with influential characteristics. No wise man could deny the influence of the soul on the body. It is something tangible. For instance, observe how one blushes out of respect and shyness, yet becomes so yellow out of fear. In fact, there have been many cases where a person has fallen ill and become weak as a result of a glance. All of these take place under the effect of people's souls. The strong link between the soul and eye has led to the assumption that it is the eye which affects a person, who has been stared at, but in reality it is the hidden observing soul. Generally, souls differ with respect to natural disposition, power, and other special features. The soul of a jealous person, for instance, is obviously harmful to the targeted person. This is why Allah ﷻ ordered his Messenger ﷺ to seek refuge with Him from the evil of a jealous person. The influence of a jealous person and the harm caused to another person is a fact which only someone with no knowledge of the human condition would deny; and it constitutes the basis of the evil eye. This is to say that an evil, jealous soul takes on an evil character, and when confronting a targeted person, it affects him with that

1 *Fatḥ Al-Bārī*: 10/200.

2 *An-Nihāya*: 3/332.

specific character. A snake has a similar disposition. For example, venom exists in the snake with power. When confronting its enemy, the snake becomes angry and takes on an evil, harmful disposition, which, if intensified, may cause miscarriages or blindness; as the Prophet ﷺ said concerning Albatross (a snake with short or mutilated tail) and *Dhū-ṭufyatayn* (a snake with two white lines on its back): "They cause blindness and miscarriage."1

The influence of the evil eye may be caused by communication, encounter, sight, or through the influence of a soul on a targeted person. Sometimes, it is caused through invocations, *ruqya* and the recitation of verses of seeking refuge with Allah ﷻ from evil (113 and 114), and sometimes through illusion and imagination. The influence of the soul of a person with an evil eye is not confined to sighting a target only. For even a blind person could still influence with his soul if given a description of a target. Most people with an evil eye affect a target by having a description, without seeing the person or object.

The influence of an evil eye comes from a person's admiration, followed with an evil disposition of the soul, which derives its strength from glancing at the target. A man may even, against his will, affect himself with the evil eye.2

1 *Al-Bukhārī* : 6/248 and *Muslim*: 2233

2 *Zād Al-Ma'ād*: 4/165.

The Difference between the Evil Eye and Jealousy

- Jealousy is more general than the evil eye. A person with an evil eye is a specifically jealous person. Therefore, every person with an evil eye is a jealous person, but not every jealous person is a person with an evil eye. Hence, the seeking of refuge with Allah ﷻ mentioned in the Qur'ān (Chapter 113) refers to the jealous. Therefore, if a Muslim seeks refuge with Allah ﷻ from the evil of the jealous, the request includes people with evil eyes. This is indicative of the comprehensiveness, inimitability and rhetoric of the Qur'ān[1]
- Jealousy is caused by resentment, hatred and the desire to see a person stripped of his blessing. The evil eye, on the other hand, is caused by admiration and approval.
- Jealousy and evil eye share the concept of influence: both of them can affect a target. However, they differ in their source: whilst jealousy stems from the heart's burning desire to see the targeted person have a lot of blessings, then see him deprived; the evil eye, on the other hand, emanates from the gaze of the eye. Therefore, a person with an evil eye may affect a target from which he is not jealous; inanimate things, animals, crops or money. He may even affect himself with his own evil eye. This is a stare of admiration, followed by a certain disposition that affects the targeted person.
- A person may be jealous of something predictable, whilst a person with an evil eye may only affect what is actually present.
- Man does not get jealous of his ownself or his wealth, but he may affect these with his evil eye.
- Jealousy only comes from an evil, resentful soul; but evil eye may come from a righteous person who admires something without having the desire to see it taken away. 'Āmir Ibn Rabī'a affected Sahl Ibn Ḥunayf with the evil eye, despite the fact that he ('Āmir) was among those who not only embraced Islām at an early period, but participated in the *Battle of Badr*.

1 See *Badā'i'u Al-Fawā'id*: 2/232 and *Zād Al-Ma'ād*: 4/167.

Among the scholars who dealt with the difference between jealousy and evil eye, are: Ibn Al-Jawzī, Ibn Al-Qayyim, Ibn Ḥajar and An-Nawawī.

It is recommended that if a Muslim sees something he likes, he should invoke Allah ﷻ to bless it, whether it belongs to him or to someone else; according to the Prophet ﷺ advice to Sahl Ibn Ḥunayf: "Why don't you invoke Allah ﷻ to bless it "; that is, to ask Allah to bless whatever he had, for the invocation of Allah ﷻ thwarts the influence of the evil eye.

A Jinn *May Affect Man with its Evil Eye*

Abū Sa'īd Al-Khudrī ﷺ reported : "The Prophet ﷺ used to seek refuge with Allah ﷻ from the *Jinn*, then man's evil eye. But when the Chapters 113 and 114 of the Qur'ān were revealed, he adopted them, and discarded any other inappropriate invocations."[1]

Ummu Salama reported: "the Prophet ﷺ observed a girl in my house, whose face had a black spot and said, 'she is under the effect of an evil eye; so treat her with *ruqya*.'"

1 At-Tirmiḍī: 2059, the Book of Medicine, and Ibn Mājja: 3511

According to the above traditions, the evil eye also comes from the *Jinn*. Therefore, a Muslim should invoke Allah ﷻ upon undressing, looking in the mirror, or starting any task in order to ward off the harm of the *Jinn*'s evil eye, etc...

Treatment of the Evil Eye

There are several methods for the treatment of the evil eye among which are:

The First Method: Washing

If the person with an evil eye is known, he should be asked to wash his body and retain any wasted water that he has used. The water should be poured over the affected person from the back, and he will – with Allah's Leave – recover.

Abū Umāma Ibn Sahl Ibn Ḥunayf reported: "As my father Sahl Ibn Ḥunayf took off his *jubbah* to wash himself at *Al-Kharrār*[1], 'Āmir Ibn Rabī'a was looking at him. As Sahl was very white and had a nice skin complexion; 'Āmir said to him, 'I have never seen the skin of a white girl covered in her garment.' Sahl became ill at once and his illness became worse. The Prophet ﷺ was informed of his illness and was told that Sahl could not even raise his head. The Prophet ﷺ asked if they knew whose evil eye it was, and they said that it was 'Āmir Ibn Rabī'a. The

1 A stream in Al-Madīna.

Prophet ﷺ summoned 'Āmir and was furious: 'For what reason do you kill your brother? Don't you invoke Allah ﷻ to bless what he has. Wash yourself for him, then." 'Āmir washed his face, hands, arms, knees, legs and parts under the *Izār* (sheet)* in a vessel and retained the wasted water. The water was poured on Sahl's back, and he recovered instantly."[1]

There is a controversy concerning which parts of the body are referred to under the sheet. Some were of the opinion that it refered to whatever part the sheet is meant to cover; some said it refered to the private parts; and others held that it refers to the hip, which is the place around which the sheet is tied. However, according to Al-Qādhī Ibn Al-'Arabī, the strongest view indicate that the tradition refers to whatever parts of the body are covered by the sheet.[2]

Method of Washing

Ibn Shihāb Az-Zuhrī said: "The method of washing as described by our scholars is as follows: the person with the evil eye should be given a vessel of water and told to wash his body with the same water in the following order, without placing the vessel on the floor:

To rinse one's mouth, then spit the wasted water back into the vessel.
To wash one's face with the water in the vessel.
To wash one's right arm with one's left hand and one's left arm with one's right hand.
To wash one's right elbow with one's left hand and one's left elbow with one's right hand.
To wash one's right foot with one's right hand and one's left foot with

1 Transmitted by Aḥmad, An-Nasā'ī and Ibn Mājja; and classed by Al-Albānī as authentic in *Ṣaḥīḥ Al-Jāmi'*:(3908).

2 *'āridhatu Al-'āḥūdī*(8/217)

one's right hand.

To wash one's right knee with one's left hand and one's left knee with one's right hand.

To wash the parts under the sheet.

Afterwards, the wasted water in vessel should be poured on the affected person 's back, in one go.[1]

The Legitimacy of Washing

- The Prophet ﷺ said: "The evil eye is a reality, and if there is anything that would ever race with *al-Qadar* (destiny), it would have been the evil eye; and if you have been requested to wash your body, then do it."[2]
- 'Ā'isha reported: "The Prophet ﷺ used to order the person with the evil eye to do *wudhū'* and give the wasted water to the affected person to wash with."[3]

It is from these two traditions that the legitimacy of *wudhū'* or washing is derived.

1 See Al-Bayhaqī's *Sunan*: 9/252.

2 *Muslim*: 5/32

3 Abū Dāwūd: 3880 (authentic chain of transmission).

The Second Method

Put your hand on the patient's forehead and say:

(*Bismillahi arqīka wallahu yushfīka min kulli dā'in yu'zīka wa mi kulli nafsin aw 'ayni ḥasidin Allahu yushfīka, bismillahi arqīka.*)

(In the name of Allah, I do *ruqya* for you, and Allah will cure you from any illness that may harm you, and from the soul or the evil eye of the jealous, Allah will cure you, in the name of Allah I will do *ruqya* for you.)1

The Third Method

Put your hand on the patient's forehead and say:

(*Bismillahi yubrīka min kulli dā'in yushfīka wa mn sharr ḥāsidin 'izā ḥasada wa min shrri kull zī 'yn.*)

(In the name of Allah, He will heal you, from any illness He will cure you, from the evil of the jealous when he gets jealous, and from the evil of a person with an evil eye.)[2]

1 *Muslim*: 2186.

2 Ibid.

The Fourth Method

Put your hand on the patient's forehead and say:

(Allahumma rabba annāsi, azhibi al-ba'sa washfi anta shāfī, lā shifā'a illā shifā'uka, shifā'an lā yughādiru saqaman.)

(O Allah, the Lord of people, drive away the pain, and heal me, for You are the Healer, there is no cure except Your Cure; a cure that does not leave any illness, but that it cures it.)[1]

The Fifth Method

Put your hand on the patient's forehead and recite the chapters: *Al-Ikhlāṣ*, *Al-Falaq* and *An-Nās* (112/113/114)[2]

1 *Al-Bukhārī*: the Book of Medicine, and *Muslim*: the Book of As-Salām.
2 *Al-Bukhārī*: The Book of *Fadhā'iluL-Qur'ān*, Chapter: *Al-Mu'awwiḍāt*.

Practical Examples of the Treatment of the Evil Eye

Case One: A baby who refuses its mother's breastfeeding

While I was on a visit to some of my relatives, I was informed that a baby refused to breastfeed by its mother, for few days, after he had been breastfeeding normally. I told them: "Bring the baby." When they brought the baby, I recited the *ruqya* for it, using chapters 112, 113 and 114 of the Qur'ān and some invocations, then told them, 'Take it to its mother.' After a moment, they returned and informed me that the baby was breastfeeding normally, thanks to Allah.

Case Two: A child who becomes dumb

There was a bright eloquent teenager, who was prominent among his peers at the intermediate level of school. He was their spokesman at meetings or gatherings, and would chat with people at parties. One day, one of his townsmen died, and he went to the funeral with his family. There, he praised Allah and delivered a well-expressed sermon. In the evening of the same day, he suddenly went dumb. His father was stunned, and took him to the hospital, where he underwent the necessary examinations with x-rays. But, it was to no avail. His father brought him to me. He was in such a terrible state that, had I not controlled myself I almost cried, because I knew him as an active Muslim at school. I asked his father what was wrong with him. He told me the story, and the child remained

silent. I knew then that he was affected by an evil eye. I recited the *ruqya* on him, using chapters 113 and 114 of the Qur'ān, and recited the invocations of *ruqya* against the evil eye on some water. I advised the father to give the water to his son to drink and wash with for a period of seven days. After seven days, the boy recovered and became as eloquent as he was before. I taught him some invocations to say in the morning and evening, as protective measures against the evil eye.

Case Three: An amazing story

This incident took place in my house. One day, a man and old lady visited me. The man sat with me and told me his mother's story, and his mother sat with my wife. I called the old lady and recited a *ruqya* on her. When they left, I looked around in the house and noticed a lot of white maggots. I was surprised. My wife cleaned the house with a sweeper, but shortly afterwards they came back and spread in all the rooms. I said to my wife, "Let us think about it." She asked what the old woman had told me. I replied, "She looked at every part of the house for a long while, without saying anything." I immediately understood it was an evil eye that hit our house, despite the fact that it was very modest. But perhaps, the old lady was living in the countryside and she had never seen urban life. Nevertheless, I recited the *ruqya* of the evil eye on some water and sprinkled it in all the parts of the house. A moment later, the white maggots completely disappeared, and the house returned to its original state. ..And All Praise is Due to Allah.



END OF TRANSLATION

O Allah! Make this work as a witness for me rather than against me, on the Day I meet You.